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ABSTRACT

An intermediate or junior high level unit on Indians indigenous to Iowa focuses on history, culture, and cultural conflict between the Indians and white Americans. Many of the materials can be adapted for use in other states or for a more general unit on American Indians. Twenty lessons cover the location of Iowa; prehistoric Iowa; Indian society prior to the arrival of Europeans; Oneota; the distribution of Indian tribes in Iowa; Indian food, clothing, welfare, and religion; transportation, communication, society, and government; arts; cultural conflict; Indian removal from Iowa; reservations; Indian cultural contributions to Iowa; and contemporary Indian life. Each lesson contains objectives, activities, readings, and illustrations. Suggestions for culminating activities, a glossary, and a bibliography are also provided. This document is one of a collection of materials from the Iowa Area Education Agency 7 Teacher Center project. (LP)

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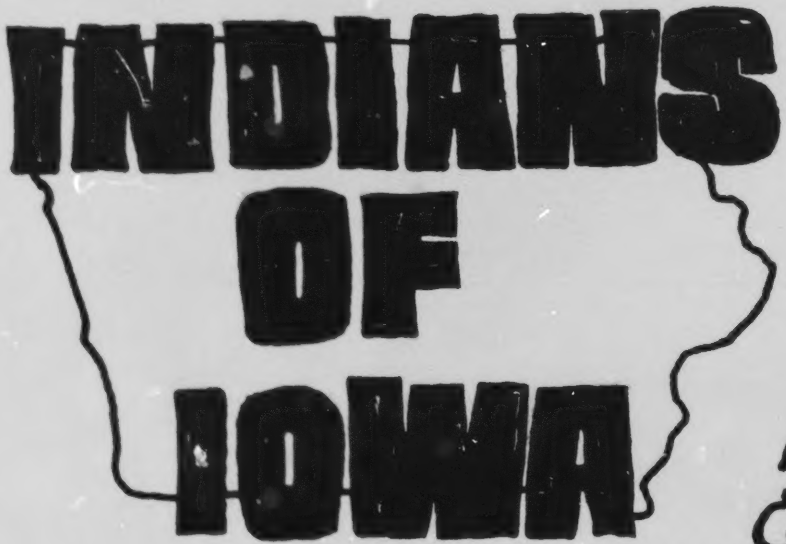

INDIANS OF IOWA

RC 014182

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Cedar Falls, Iowa

Document title: Information About Indians of Iowa

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AEA 7 Teacher Center
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INTRODUCTION

The American Indians are not a single people with a single way of life. This basic fact makes it difficult to generalize about Native Americans. Each American Indian group has its own singular way of life or culture. The Bureau of Indian Affairs recognizes 266 Indian tribes, pueblos and groups (plus 216 Native Alaskan communities). About 250 Indian languages exist today. In 1974 there were 266 Indian reservations in the United States.

We want the students to look beyond the usual stereotype of the American Indian dressed in feathers, riding a pinto, hunting buffalo and living in a teepee. The students need to understand that the American Indians are an ancient people with a long and noble history.

Today we call the natives of America Indians but that name was given to them by Columbus in 1492 when he believed he had reached the shores of India. And even though the true "Indians", the natives of India, lived half a world farther west, the name remained in use.

The Indians as a group did not have any special name for themselves. They just called themselves "The People" or "The Real People". But they did have names for other groups, and these names will be used whenever possible. The term tribe refers to a group of families who are all related to each other. Indians were not described as tribes until around 1600 A.D. to 1700 A.D.

The unit focuses at first in Lessons 1-6 on the very beginning of the New World when man started across the Bering Strait. From there the movement of the early people and their cultures are examined as well as their descendants.

A closer look at the general Indian lifestyle is given in Lessons 7-15. Food, clothing, warfare, religion, transportation and communication are touched upon using information which pertains, for the most part, to the Iowa Indian.

The problems which arose between the white man and the Indian in the early 1800's caused a great deal of heartbreak, humiliation and loss for the Indian in the latter half of the 1800's up to the present day. Lessons 16-18 show this by giving a clearer picture of the government and Indian dealings which led to the final step - the reservation.

The unit is completed with lessons dealing with the Indian of today and his contributions and influence on our society.

INTRODUCTORY ACTIVITIES

1. Begin the unit by describing some of the topics which will be covered in the unit. Explain to each student a booklet will be made to place their work in. Decorate a cover. Add a vocabulary list.
2. Arrange a display table containing books and Indian relics such as dolls, jewelry, gourd rattles, pottery and baskets.
3. Arrange pictures of Indians on a bulletin board.
4. Take a trip to a museum to look at Indian relics.
5. A film about Indians could be shown to encourage interest.
6. A group discussion can begin the unit letting children participate with facts they know about Indians.

SUGGESTIONS FOR TEACHING UNIT

1. Keep unit at four weeks in length - student interest will still be high but any longer and it might wane.
2. Involve the P.E. teacher, Music teacher and Art teacher.
3. Use Area Education Agency materials - plan early for available materials.
4. The unit includes material for a wide range of ability groups, not all material appropriate for every grade level. Choose material for your group, don't try to use all.

PRE-POST TEST

1. Who were the first people to live in North America?

   a. Pilgrims   b. Spanish   c. Indians

2. How did the first people get to the New World?

   a. They sailed across the Bering Straits from Asia to North America

   b. They traveled across the Bering Straits from Asia to North America

   c. They were always here in the New World

3. What were some ways early Iowans made their living?

   a. farming   b. hunting   c. fishing   d. gathering

4. Did glaciers change the way the land of Iowa looks today?

   a. yes   b. no

5. Who or what is the state of Iowa named after?

   a. an Indian tribe   b. a river   c. a chief

6. Early Indian cultures made pottery of:

   a. natural clay   b. mud   c. sand

7. Prehistoric Indians buried their dead in:

   a. shallow graves   b. mounds   c. caves

8. Another name for Indians who lived in the woodlands was:

   a. Mayans   b. Aztecs   c. Algonquian

9. The Sioux were known as:

   a. peaceful   b. hostile   c. cowardly

10. Fish were used by the Indian for:

a. fertilizer   b. medicine   c. boomerangs

11. The Plains Indians used this animal to make many important things:

a. deer   b. fish   c. buffalo

12. Pemmican, a nourishing food of the Plains Indians, was stored in:

a. cache pits   b. rawhide sacks   c. hollow gourds

MATCHING

13. _____ tanned deerhide
14. _____ breechcloth
15. _____ tepee
16. _____ medicine man
17. _____ manito
18. _____ count coup
19. _____ Woodland Indian
20. _____ scalps

a. war trophies
b. shaman
c. spirit power
d. touch the enemy
e. buckskin
f. wigwam
g. Plains Indian
h. clothing

21. A tepee was used as a home by:

a. all Indians   b. Woodland Indians   c. Plains Indians

22. The number four is sacred to the Indians because it means:

a. The four directions God is found - east, west, north, south
b. Four famous tribes
c. The four gods - sun, moon, water, earth

23. Indians of the early Plains traveled mainly by:

a. horse b. canoes c. on foot

24. In the 1800's, communication became easier for the Indians because they all used:

a. the same language b. smoke signals c. sign language

25. Tribes were divided into smaller groups called:

a. nations b. Sioux c. clans

26. Chiefs were tribal leaders who:

a. everyone followed
b. were chosen by their age
c. were chosen by their bravery

27. Keokuk and Black Hawk were leaders of what tribe?

a. Winnebago b. Sac and Fox c. Sioux

28. Black Hawk felt the whites:

a. should be the leaders of the United States
b. deserved the land that they settled on
c. should not be able to tell the Indians where they could live

29. Reservations today are:

a. owned and controlled by Indians
b. run only by the U. S. government
c. governed by both Indian and the U.S. government

LESSON 1

LOCATION OF IOWA

Objectives

1. The students should be able to locate Iowa on a map, identify the natural boundaries of the state, and identify the states bordering Iowa.

Activities

1. Use Iowa map to locate counties and rivers.

2. Use North Central States map to locate surrounding states.

*Throughout the unit on Iowa Indians rivers, counties and bordering states are used very frequently to place an approximate location on the settlements and movement of the tribes.

Location of Iowa

Use wall maps and globes; locate Iowa, the natural boundaries, and states bordering Iowa and label on individual student maps.

A. Middle Western State

1. Life on Central Plains
2. Sometimes classified as a North Central State
3. A land between the Mississippi and Missouri and Big Sioux Rivers, "land between two rivers"
4. Indians called it Iowa which means "beautiful land"

B. Natural boundaries

1. East - Mississippi River
2. West - Missouri and Big Sioux Rivers

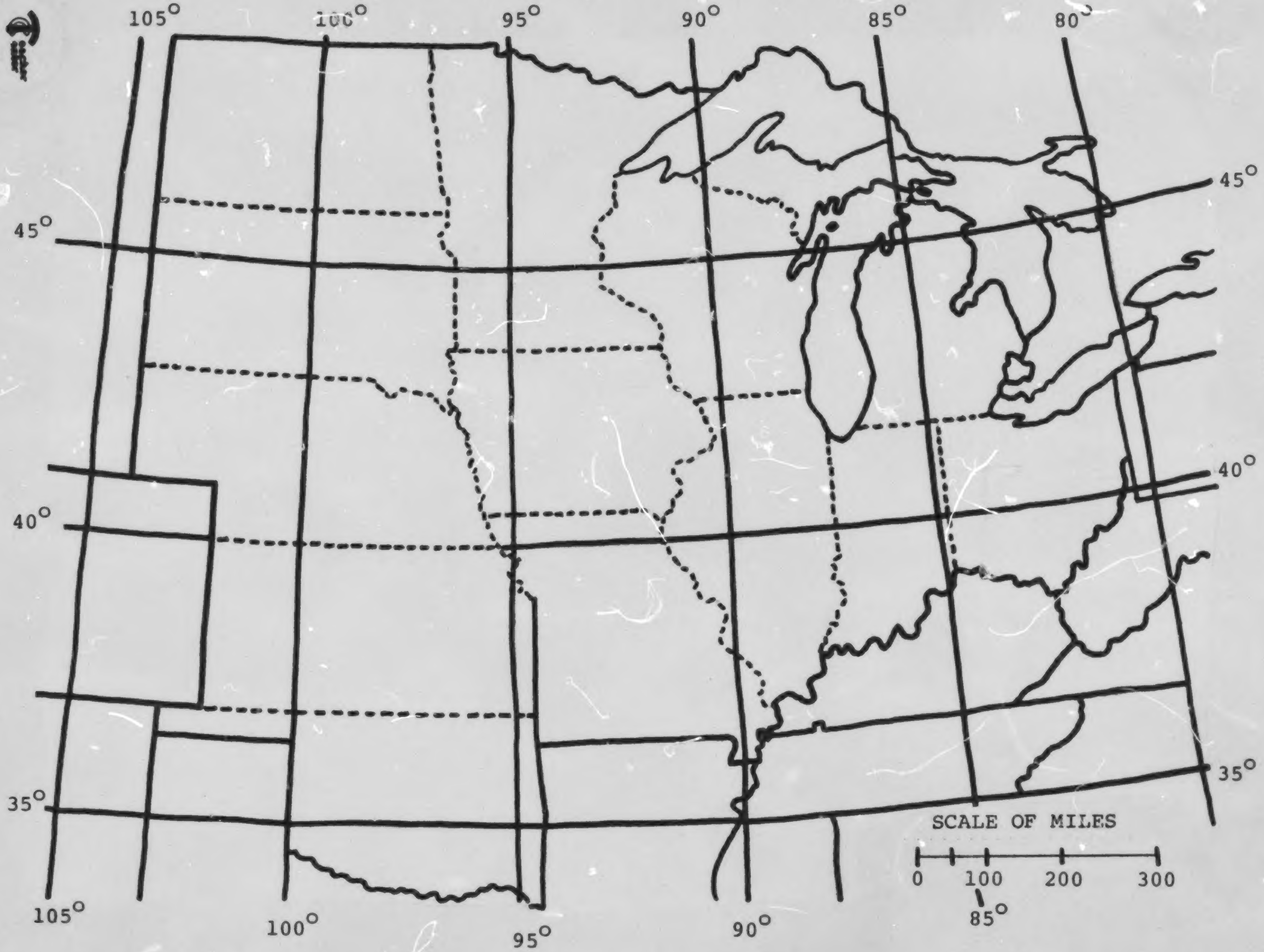
C. States bordering Iowa

1. Wisconsin
2. Illinois
3. Missouri
4. Nebraska
5. South Dakota
6. Minnesota

D. Counties of Iowa

E. Rivers of Iowa

1. Wapsipinicon River
2. Mississippi River
3. Cedar River
4. Iowa River
5. Des Moines River
6. Raccoon River
7. Little Sioux River
8. Missouri River


105°
100°
95°
90°
85°
80°
45°
45°
40°
40°
35°
35°
SCALE OF MILES
0
100
200
300
105°
100°
95°
90°
85°

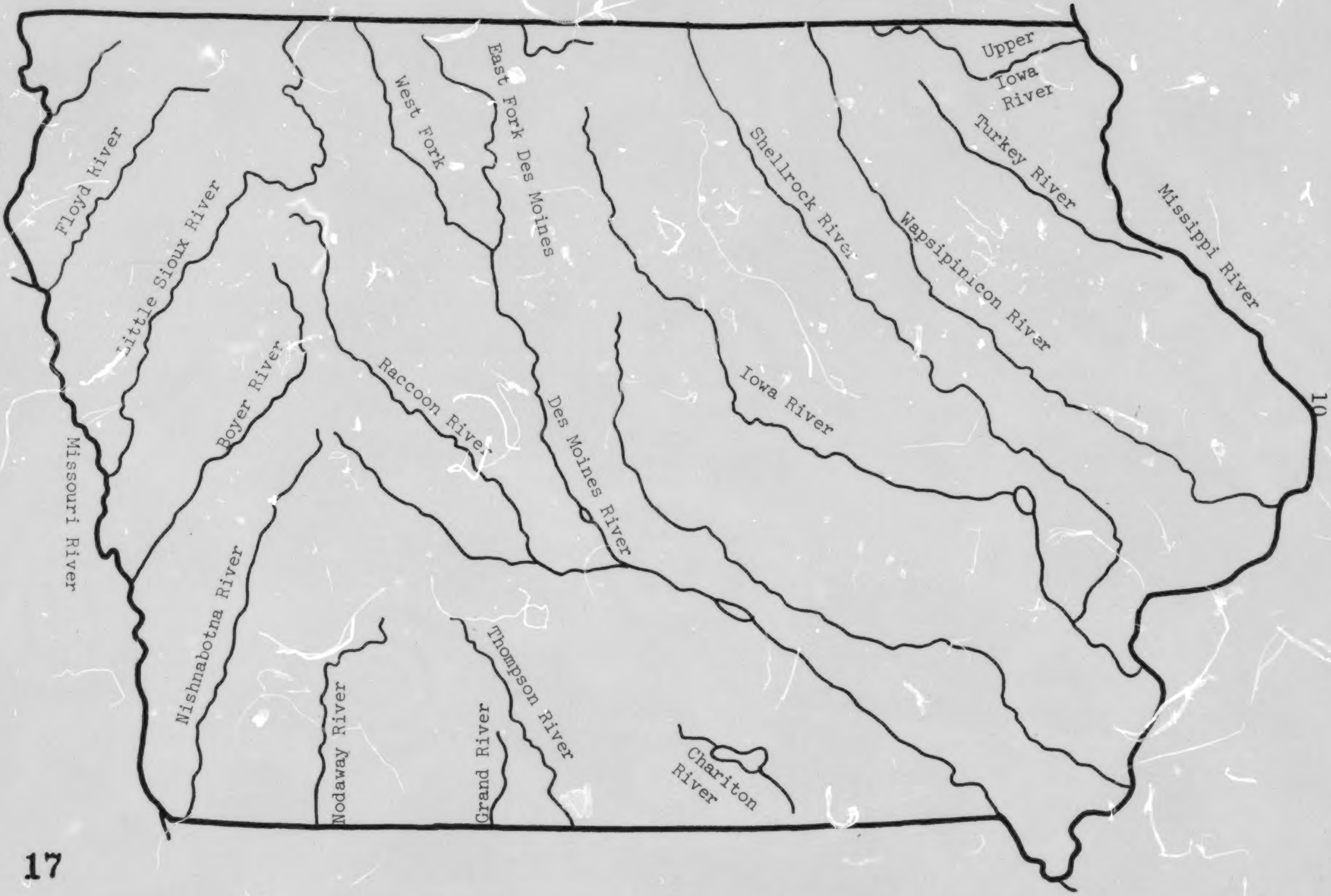
North Central United States

13

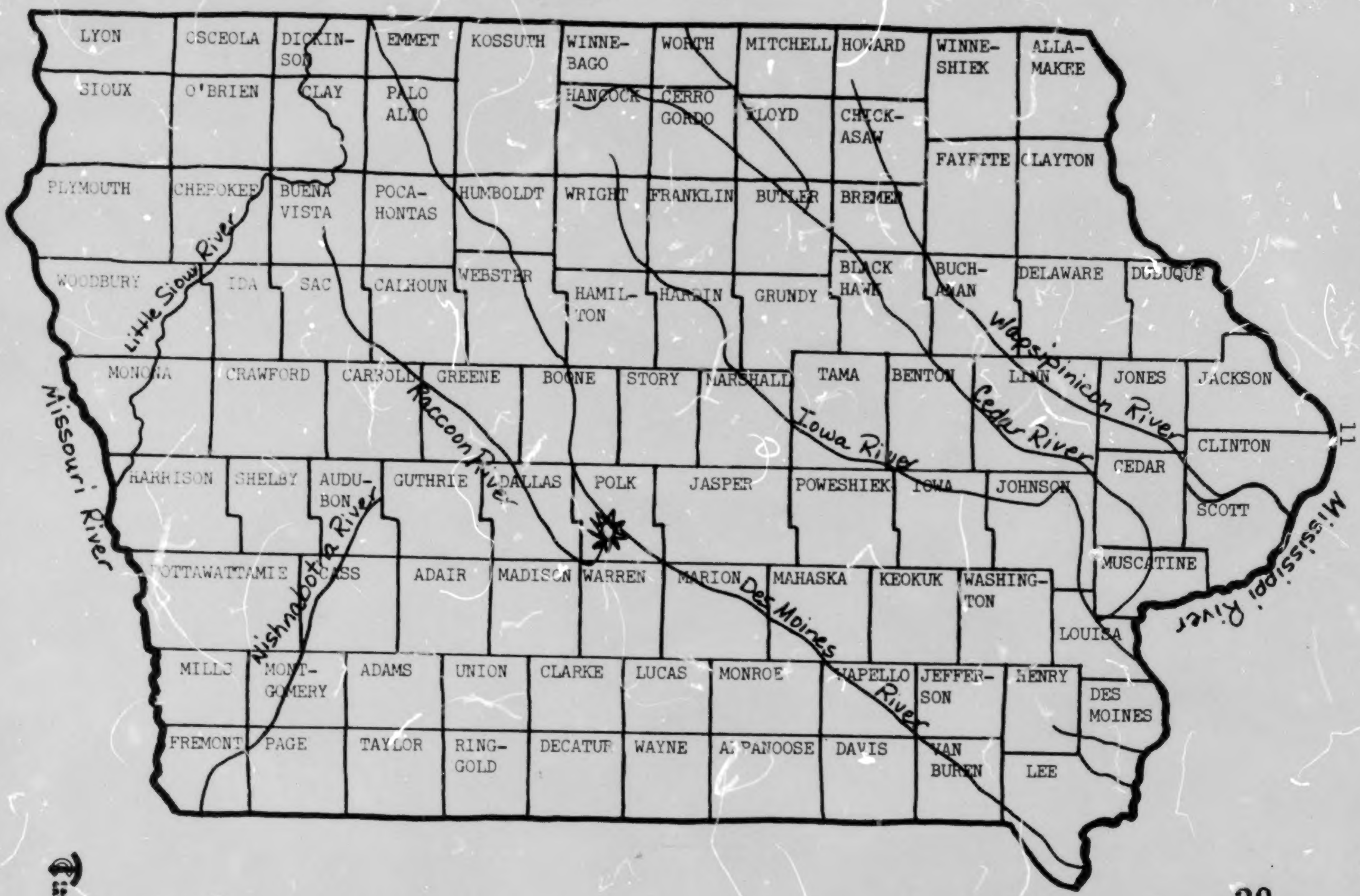
14

IOWA OUTLINE MAP

IOWA PROJECT MAP


Big Sioux River
Floyd River
Little Sioux River
Boyer River
Missouri River
Nishnabotna River
Nodaway River
Grand River
Thompson River
Chariton River
Raccoon River
West Fork
East Fork Des Moines
Des Moines River
Iowa River
Shellrock River
Wapsipinicon River
Turkey River
Upper Iowa River
Missippi River

IOWA COUNTY MAP


LYON
OSCEOLA
DICKIN-SON
EMMET
KOSSUTH
WINNE-BAGO
WORTH
MITCHELL
HOWARD
WINNE-SHIEK
ALLA-MAKEE
SIOUX
O'BRIEN
CLAY
PALO ALTO
HANCOCK
CERRO GORDO
FLOYD
CHICK-ASAW
FAYETTE
CLAYTON
PLYMOUTH
CHEROKEE
BUENA VISTA
POCA-HONTAS
HUMBOLDT
WRIGHT
FRANKLIN
BUTLER
BREMER
WOODBURY
IDA
SAC
CALHOUN
WEBSTER
HAMIL-TON
HARDIN
GRUNDY
BLACK HAWK
BUCH-ANAN
DELAWARE
DUBUQUE
MONONA
CRAWFORD
CARROLL
GREENE
BOONE
STORY
MARSHALL
TAMA
BENTON
LINN
JONES
JACKSON
HARRISON
SHELBY
AUDU-BON
GUTHRIE
DALLAS
POLK
JASPER
POWESHIEK
IOWA
JOHNSON
CEDAR
CLINTON
SCOTT
POTTAWATTAMIE
CASS
ADAIR
MADISON
WARREN
MARION
MAHASKA
KEOKUK
WASHING-TON
MUSCATINE
LOUISA
MILLS
MONT-GOMERY
ADAMS
UNION
CLARKE
LUCAS
MONROE
WAPELLO
JEFFER-SON
HENRY
DES MOINES
FREMONT
PAGE
TAYLOR
RING-GOLD
DECATUR
WAYNE
APPANOOSE
DAVIS
VAN BUREN
LEE
Little Sioux River
Missouri River
Raccoon River
Nishnabotna River
Des Moines River
Iowa River
Cedar River
Wapsipinicon River
Mississippi River

LESSON 2

PRE-HISTORIC IOWA - PALEO-INDIANS

Objectives

1. The students will be made aware of the geological formations of glaciers and the impact upon Iowa.

2. The students will understand that North America was first populated by people who crossed the dry land that is now the Bering Straits during the Pleistocene Period.

3. During pre-historic times early people found effective ways to use their natural environment, the students will be able to identify these ways.

4. The students will be made aware of the evidence of people who lived long ago, and the study of archaeology helps in this.

5. The students will be able to identify the earliest Indians found in Iowa are referred to as the Paleo-Indians, 12,000 B.C. to 6,000 B.C.

Activities

1. Use the filmstrips titled "Iowa's Past" (10 filmstrips on Iowa's pre-history). Available through Area Agency or through the University of Iowa Audiovisual Center.

2. Construct dioramas of the Pleistocene Period, include animals, people hunting and gathering.

3. Write a short story about the life of the early people in North America.

4. Have students do research reports on extinct animals, landforms, glaciers.

5. Make a transparency of the Pleistocene Period and discuss in what ways glaciers change the landscape and life of the people. What evidence of the glaciers do we have today?

6. An archaeologist is a scientist who studies the past by using objects people had made. Discuss how an archaeologist does his work.

7. Use a map of North America and discuss the movement of people during the Pleistocene Period. (Use Map)

8. Discuss the use of the environment by the early people. They were not only hunters but also gatherers. What is a gatherer? What would be the difference between the two jobs? What would you like to be?

9. Use a map of Iowa showing the counties of Iowa and label each county where artifacts were found.

PRE-HISTORIC IOWA

The American Indian is undoubtedly Asiatic in origin. We believe he reached the Western Hemisphere from Asia by way of the Bering Strait, coming over the stretch either on ice by walking or small boats.

The migration from Asia was not rapid. It occupied thousands of years. By degrees the people wandered farther south where the climate was warmer and living conditions were more comfortable. Some of them went into Mexico, and then to Central and South America, while others worked their way over the Rocky Mountains eastward, to the Atlantic Ocean. The study of Indian groups is vast because these migrations stretched out for a long time, and also different languages, variation in habitats, and customs developed among the groups. People have probably lived in the Americas for 15,000 to 20,000 years.

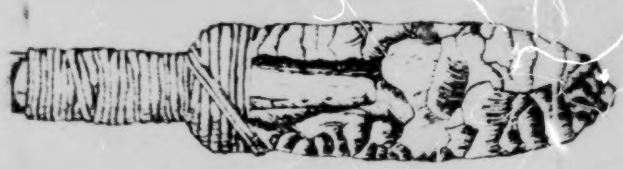
The Pleistocene or "Ice Age" was a period of time in which vast sheets of ice partially covered the northern parts of North America. The first glacier of the Pleistocene Period, The Nebraskan, covered all of Iowa and brought a deep layer of drift soil. As the glacial stages progressed, the Kansan, Illinoian, and the Wisconsin covered different parts of Iowa. The last ice sheet, the Wisconsin, is responsible for the many lakes in northern Iowa. (Refer to the picture of the glacial stages.)

These sheets of ice, or glaciers, locked up thousands of cubic miles of water, thereby lowering sea levels and exposing many areas of land formerly covered by water. It is believed that several times during the Pleistocene Period when the water level was low a bridge was formed between the two continents of Asia and North America. Across this bridge migrated both plant and animal species including human immigrants. This migration spread southward.

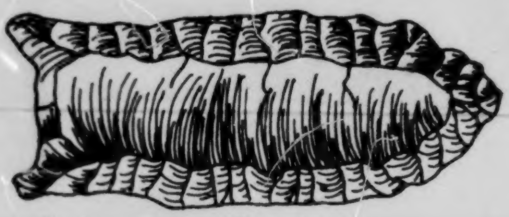
The Pleistocene produced many great changes both in land forms and on the people who migrated into North America. At first early hunters depended on the large game animals, mammoths and mastadons. Then towards the end of the Pleistocene Period as the glaciers melted many of these animals became extinct. The early hunters then depended upon the large herds of bison

The earliest period in Iowa prehistory is referred to as the "Paleo-Indian" or the "Big-Game Hunting" stage. It represents the first time that we find evidence of people living in the state. The "Paleo-Indian" or Big-Game Hunting" stage was strong around 12,000 B.C. and began to fade in 8,000 B.C. Hunters and families traveled constantly, nomadic, and thus left no evidence of houses or starage pits as later groups. Hunters banded together to hunt the large mammoths and later the large bison.

Evidence of this period is somewhat limited and has come almost exclusively from finds of spearpoints. The earliest Paleo-Indian culture of 12,000 B.B. produced the Clovis points, typically 3-6 inches long, thin laurel-leaf shaped and finely chipped. They have one or more short flakes (flutes) removed on either face from the base up the center portion of the point towards the tip. It is believed that the removal of this flute made it easier to haft (attach) the point to the shaft. They have been found in the following counties: Mills, Winneshiek, Allamakee, Clayton, Louisa. Most of these Clovis points were found near the surface of the ground or in disturbed areas from farming or construction. Other Clovis points have been reported found in Cedar, Woodbury, Benton, Johnson, and Webster counties.

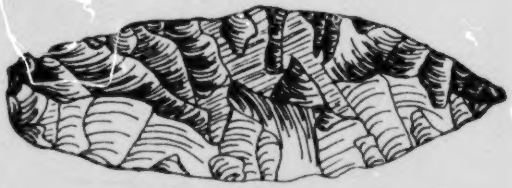


A change in hunting was found during the later Pliestocene Period as discoveries of the Folsom spearpoints were found at kill sites of bison remains. Folsom spearpoints were smaller than the Clovis points.

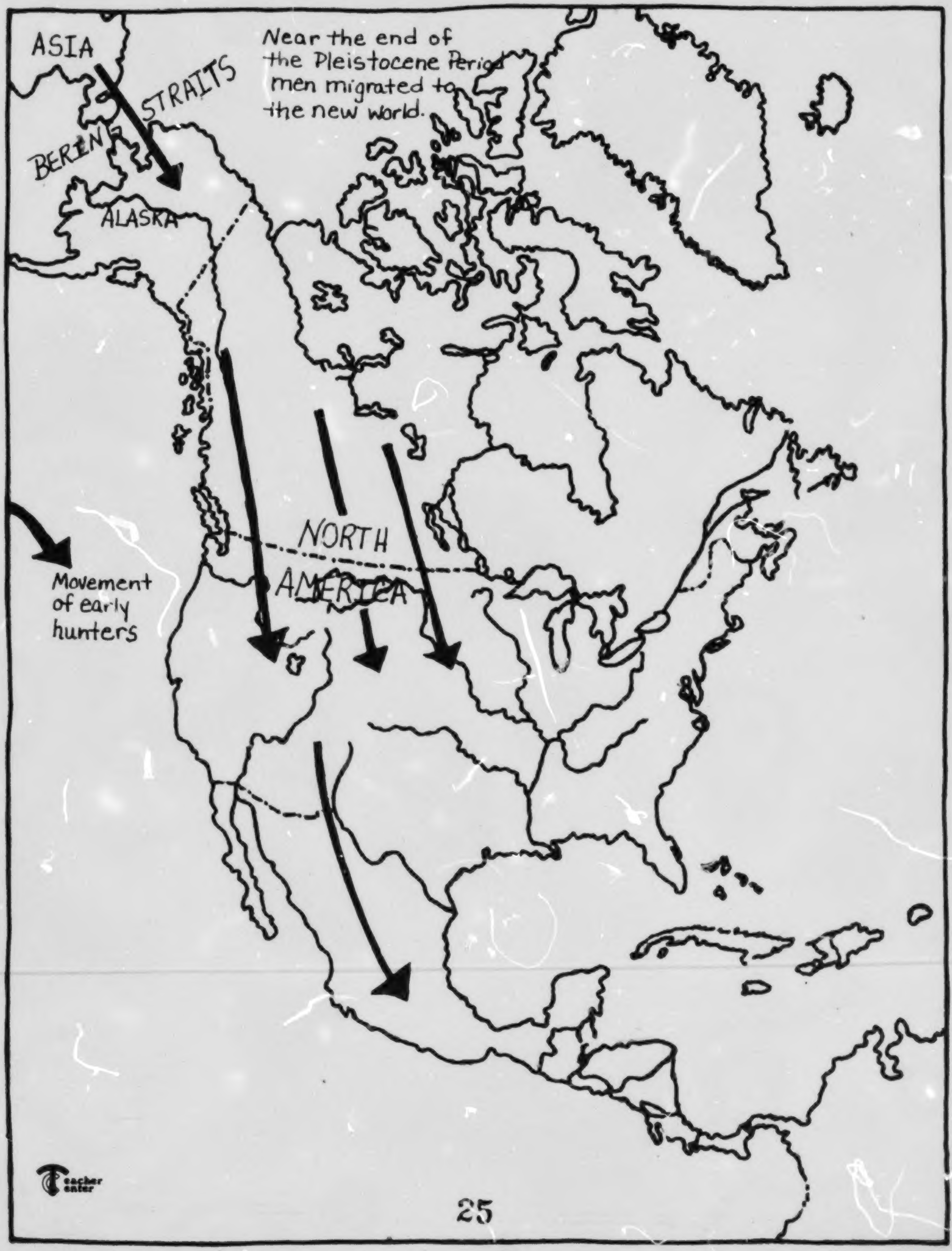


The Folsom spearpoints have a deep flute which sometimes runs almost the entire length of the point on both sides. The edges of the Folsom points towards the base and the base itself is sometimes ground or dulled. This makes it easier to attach it to the shaft. In Iowa these spearpoints have been discovered in the following counties: Mills, Cherokee, Henry, Allamakee, and Winneshiek.

The later Paleo-Indian peoples remains have also been found in Iowa. These artifacts are also characterized by spearpoints that lack fluting.

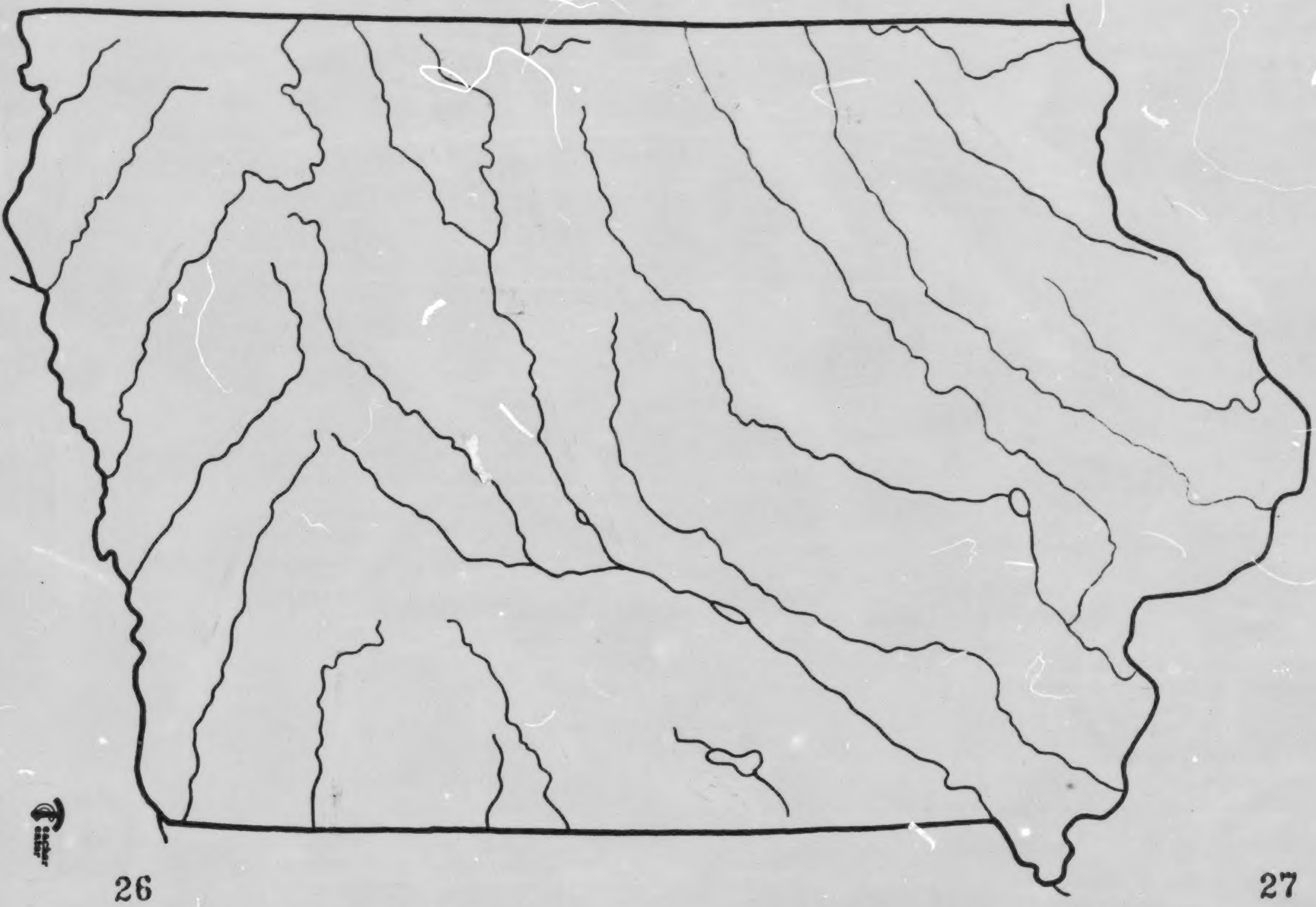


All of the artifacts were found among the bones of the animals that the early hunters killed. Other artifacts include knives, scrapers, choppers, rubbing stones, and bones. Most of the discoveries relate to the processing of game and dressing of hides. Almost nothing is known of the social organization except that it was small groups, probably family groupings.

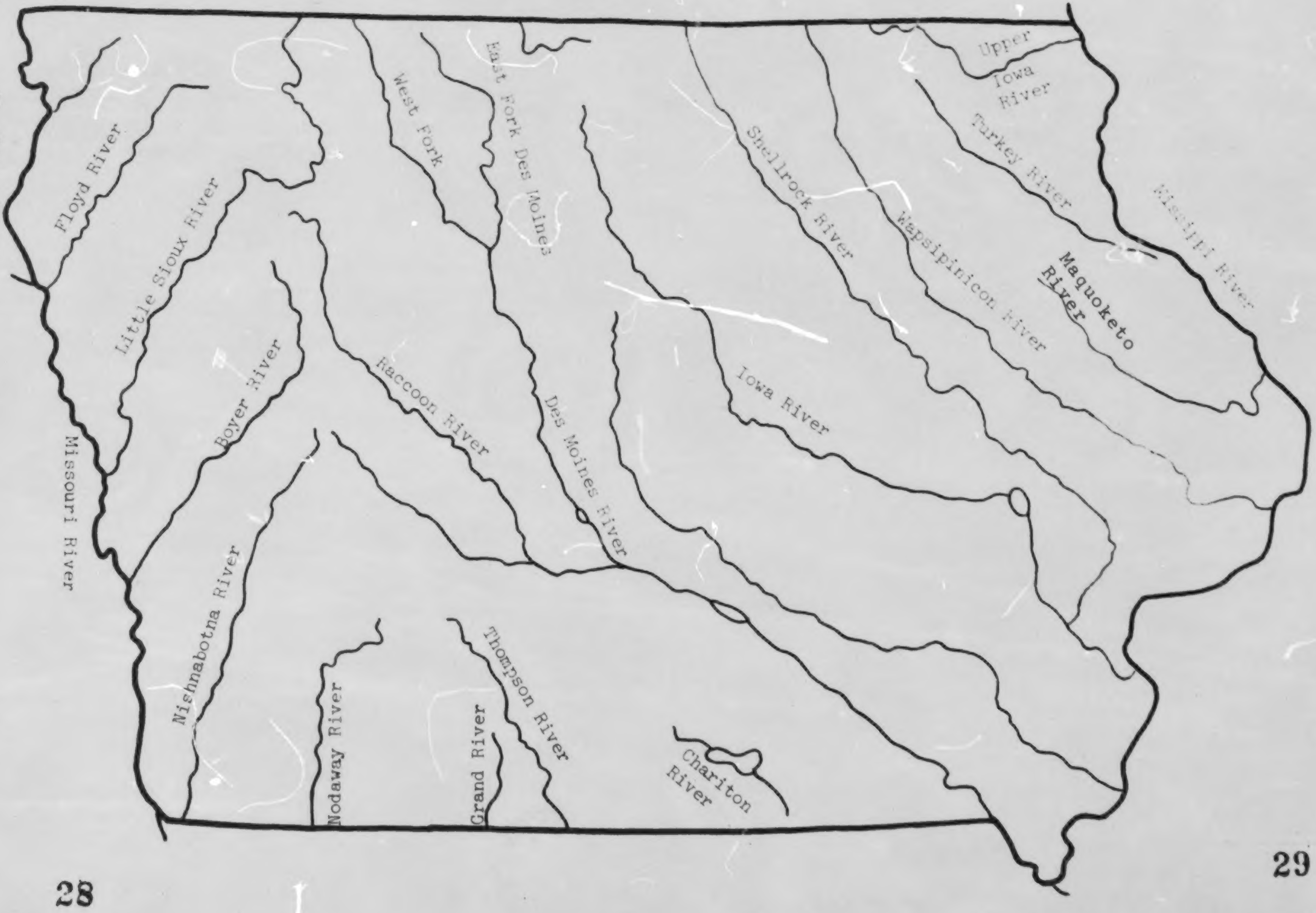

ASIA
BERING STRAITS
ALASKA
NORTH AMERICA
Movement of early hunters

Near the end of the Pleistocene Period men migrated to the new world.

IOWA PROJECT MAP



IOWA PROJECT MAP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Thompson River
Chariton River
Raccoon River
Des Moines River
West Fork
East Fork Des Moines
Iowa River
Shellrock River
Wapsipinicon River
Upper Iowa River
Turkey River
Maquoketo River
Mississippi River

PLEISTOCENE (ICE AGE)

Nebraskan
Glacial
Stage
2,000,000
years ago

Afronian
Interglacial
State

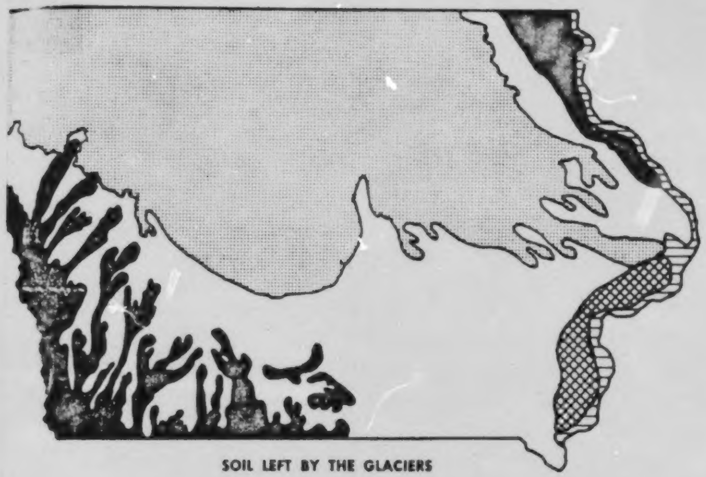
Yarmouth
Glacial
Stage
60,000
years ago

Illinoian
Glacial
Stage

Sangamen
Glacial
Stage
60,000
80,000
years ago

Wisconsin
Glacial
Stage
10,000
years ago

Present
20th
century
Holocene
Glacial
Stage


SOIL LEFT BY THE GLACIERS

■ Nebraskan
▦ Illinoisan
☐ Kansan
▨ Wisconsin
☰ Left by running water

LESSON 3

PRE-HISTORIC IOWA - ARCHAIC HUNTERS

Objectives

1. The students will be able to identify the Archaic People as living in Iowa from 6,000 B.C. to 1,000 B.C.
2. The students will be able to identify the tools used by the Archaic People.

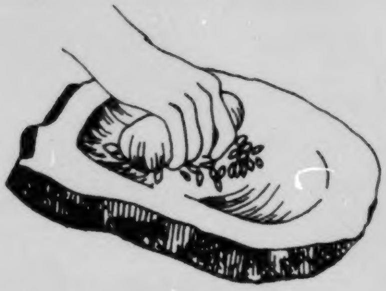
Activities

1. Describe the methods the Archaic People used to prepare clothing.
2. Write a story about how bison or other animals were hunted during the Archaic Period.
3. Use worksheets.

THE ARCHAIC PERIOD

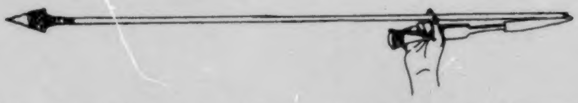
The Archaic Period in Iowa follows the Paleo-Indian period and lasted from around 6,500 B.C. to 1,000 A.D. A number of artifacts have been discovered widely scattered across Iowa but particularly in the western part of Iowa. Much more information has been discovered about the Archaic People than the Paleo-Indian culture. At sites of these discoveries, archaeologists have determined that the smaller animals such as deer, elk, wolf, mole, fish, turtle, bird, and shellfish were becoming increasingly important in their diets. Also remains of various nuts and seeds were important.

Most of the artifacts found at the Archaic sites have to do with the hunting and cleaning of animals. More advanced tools were being manufactured. Rather than chipping all of their tools out of stone like the Paleo-Indians, the Archaic people use a pecking and abrading process. This allowed for the use of a harder stone like granite and quartzite to be made into tools for grinding, crushing, and chopping. Some of the ground stone tools of the Iowa Archaic include abraders, axes, manos, and metates. Manos were stones used to grind seeds and nuts by crushing or rubbing them against a stone base called a metate.



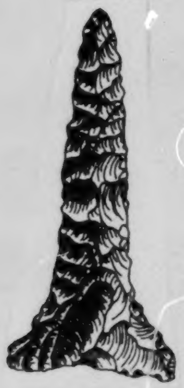
Nuts and seeds were ground by Archaic peoples using a mano and metate

The invention of a new hunting technique appears during the Archaic period, the bannerstone, a heavy polished stone artifact usually perforated and made into a variety of shapes. Some bannerstones are wind-shaped while others suggest the form of a boat, bird, or animal. These bannerstones were used as weights on the "atlatl" or spears. The atlatl was a wooden shaft about two feet long, fitted with a hook of an antler at one end and a handle at the other. The bannerstone weights or shell weights were added to the wooden shaft. By using the atlatl, the Archaic hungers would have been able to throw their spears farther and with greater force than before.



The "atlatl" or spear thrower allowed Archaic hunters to project their weapons further and with greater force

The spearpoints the Archaic hunters used were also more advanced. They were medium-sized and triangular shaped with notches on each side chipped from stone. A new tool was discovered that was a bone awl (drill) used for piercing skins or working baskets. Many sites have been found in Iowa including



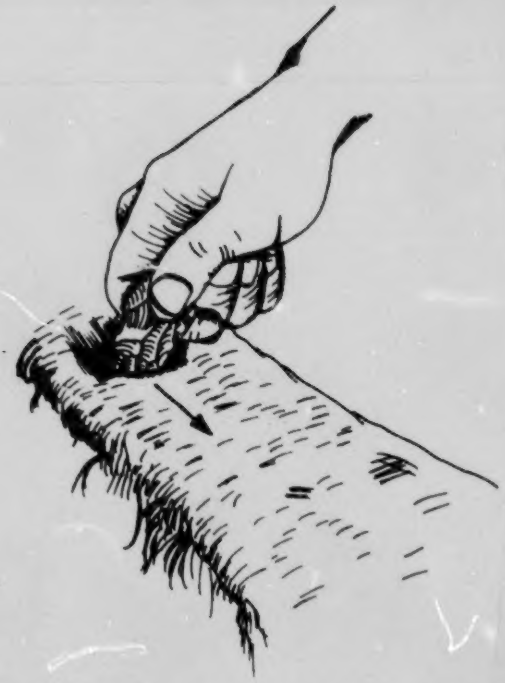
the Cherokee Sewer site and Simonsen site in Cherokee County, a site in Harrison County, the Olin site in Jones County (eastern Iowa), also sites in Mills, Osceola, Humboldt, and Monona Counties.

Because of the large number of sites in Iowa, we know about the Archaic way of life. Small remains of campsites have been found. Stone, bone, flint tools were manufactured at these sites by the evidence of chips found. Some of the stone chips found had to have been carried to these sites from a great distance away.

Pottery was unknown to the Archaic people, so it is probable that cooking was carried out by heating stones in the hearth and dropping them into skin bags or tightly woven baskets filled with water. Meat was then added to the container and cooked in the hot water. Piles of burned rocks are sometimes found near the hearth suggesting this practice.

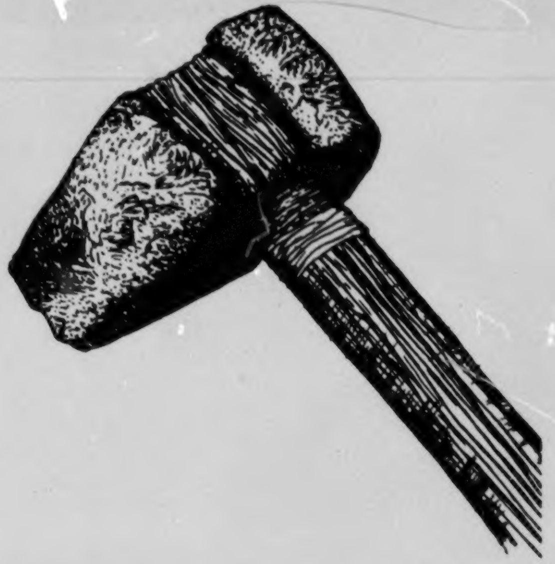
Even though there is little evidence of the type of clothing and homes the archaeologist can infer about these subjects. The house would be a temporary structure, perhaps consisting of a wooden or bone frame covered with skins or mats. Clothing was probably made of sewn hides or woven plant fabrics although no actual weaving tools have been found in Archaic sites in the state. Social groups probably consisted of a few families who helped each other especially in food-getting. The Archaic people also buried their dead, placing with them personal items. There have been four burials discovered in Iowa. All were found in a flexed position, their knees raised to their chest, and lying on their side. A red ochre (a powdered form of iron oxide) had been sprinkled over some of the bodies. In the pre-historic world, the dead were often covered with red ochre, for what reasons we can only guess. The burial found in Iowa is like the burial of people in Europe or the Near East who lived during the same period.

Explain how animal skins were turned into clothing.

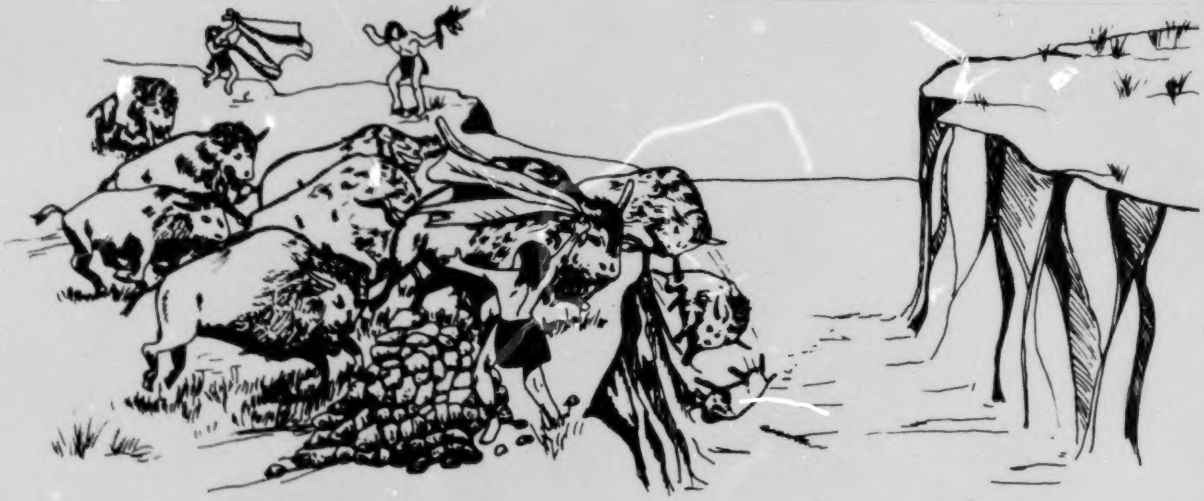


Animal hides were scraped in the preparation of clothing

Explain how this stone ax was used by the Archaic People.



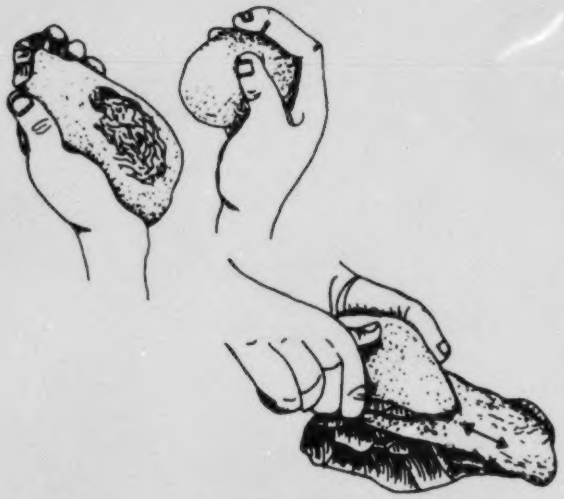
Stone axes were grooved in order to be hafted into a wooden handle



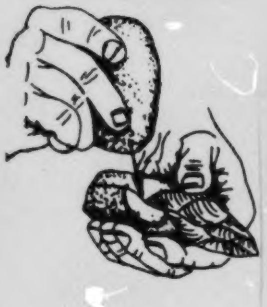
A bison jump—Archaic people killed large numbers of bison by stampeding them over cliffs. Men and women lined up to form a V-shaped trap into which the bison were driven. Shouting and waving blankets and firebrands, the hunters sent the terrified animals over the cliff edge to their death at the foot of the jump.

Tell a story about the Archaic people hunting bison.

Describe what is being done and explain why.



Techniques of pecking and grinding were used to shape harder, less easily worked stone



Flint and chert were worked into a variety of tools by chipping

LESSON 4: Mound Builders

Early Woodland	1,000 B.C. - 500 A.D.
Hopewells	500 B.C. - 500 A.D.
Glenwood and Mill Creek	900 A.D. - 1,550 A.D.
Great Oasis	900 A.D. - 1,550 A.D.

Objectives

1. The students will learn about the Hopewells, a Woodland culture in the midwest form 500 B.C. to 500 A.D.
2. The students will realize the importance the burial mounds played in learning about the Hopewell culture.
3. The students will understand the yearly cycle that the pre-historic Indian followed.
4. The student will understand what an effigy is and the role it plays in Iowa's Indian history.
5. The students will appreciate the role archaeology and anthropology played in discovering prehistoric Indian cultures.

Activities - Mound Builders

1. Discussion questions: If you lived in Northeastern Iowa during prehistoric time, what would you need that you couldn't get there? Where would you go to trade for them? Pretend you found an Effigy Mound. What are Effigy Mounds? Why did the prehistoric people live in smaller groups during the winter? Effigy Mounds represent different groups, they may have been symbols. What symbols do we have today to represent different groups?
2. Discuss the picture of an Effigy mount.
3. Do the worksheets and discuss.
4. Have a student write a short story in first person, pretending they are one of the Effigy Mound people. Select one aspect of life to write about, meeting another group, finding food, finding shelter.
5. Make a list of food the Mound Builders may have eaten during each season of the year. What resources might they find in each season?

6. Why would these early people want to trade with others far away?

7. Have the students role play these early people of Iowa meeting one another.

8. Have the students plan a village of these early people in Iowa.

9. Write a story explaining what happened to these early people of Iowa.

10. Have the students make a cache pit (earlier lesson) and decide what to keep in it.

11. Have students look up wild plants in the area that are edible.

MOUND BUILDERS

Following the Archaic Period, the Mound Builders in Iowa began. The Mound Builder period actually varies in the state of Iowa, beginning in the east of the state and moving westward.

There were distinct groups that archaeologists have found evidence for. The Early Woodland starting in 1,000 B.C., the Hopewell from 500 B.C.-500 A.D., and the Glenwood, the Mill Creek and the Great Oasis dating from 900-1,550 A.D. (map).

Woodland

The Woodland is characterized by the appearance of three things: pottery, burial mounds and cultivated plants. These characteristics separate the Woodland Period from the earlier periods.

Actually the transition between the Archaic Period to the Mound Builders varies. In eastern Iowa in Clayton County the Turkey River Mounds date from 1,000 B.C. and they contain both burial mounds but also a variety of spearpoints from an earlier period and no pottery.

Most archaeologists believe the appearance of pottery marks the beginning of the Early Woodland Period in Iowa.

The very first potters of the Early Woodland Period may have copied the shape and design of their pots from basketry or leather containers. These first vessels tend to be thick, straight-walled, flat-bottom pots which were probably coiled or paddled into shape (picture).

In coiling, the potter rolls a lump of clay into a coil and gradually builds up the vessel wall by adding on additional coils. Each coiled layer is pinched to the layer beneath it. The coils are then thinned by squeezing them between the potter's thumbs and fingers, or the coils are smoothed out by paddling the walls using a wooden paddle. Often these paddles were covered with fabric or cords, and these markings were impressed into the clay walls as the vessel was paddled. To form a vessel by paddling a lump of clay would be taken and pounded into shape by holding the clay against a stone and paddling it with a paddle. This method was also used by other mound builders with the exception of different markings on the pottery.

The earliest pottery usually contained large amounts of grit temper. Grit temper consists of material like crushed limestone, shell, sand, or plant fiber which was added to the wet clay to prevent the pot from cracking during the drying and firing process.

The earliest type of pottery found in Iowa was found in northern Allamakee County. (Picture - Marion Thick.)

A second type of pottery called Black Sand pottery was found on the sand ridges in the valley bottoms of large rivers in eastern Iowa such as Mississippi, lower Skunk, and lower Iowa.

An archaeologist considers pottery very important even when broken because it will remain in the ground for hundreds of years. Pottery was often used for artistic expression. A society can be studied through the development of the pottery styles from its earliest beginnings to its peak of popularity.

As the Woodland Period progresses, improvements are made in the types of pottery found (picture). Most examples of this pottery were found along rivers.

Burial mounds were an important part of all cultures during this time, and the Hopewell burial mounds described next are a fine example of this.

Hopewell

The Hopewell mound-builder complex was named for the man on whose property the principal mound was found, and located in the Ohio River valley. Three main characteristics of Hopewell are: the influence of their religion, as revealed by their burial customs; the presence of a society that was divided into two classes; and their widespread trade network. These basic characteristics have been found from archaeological evidence found throughout the Midwest.

The mounds of the Hopewell had an earthen floor which contained the grave sites of the first burials. Then as others were added to the heap, more dirt was added and the mound began to grow. It grew by inches, by feet, and finally by centuries. No mound has been found in the Ohio and Mississippi valleys and their tributaries that was not well built and symmetrical. That is why early white settlers did not believe Indians made them.

Mounds are found in eastern Iowa but they are not as large or as elaborate as the mounds found in Ohio, but they prove the Hopewell people were here. The Hopewell people may not have been here as long or the religion may not have been as strong as in Ohio or Illinois.

Mound builders felt an awe about the forces around them, thus religion played an important part in their lives. For all people, both past and present, death is perhaps the greatest unknown. Today we provide special honored cemeteries for our dead. We generally believe in some kind of life after death. People have value to us even after their bodies have died.

We find no Bible to read about their beliefs, because the Mound Builders lived before there was writing. But there are mounds left by the Hopewell who lived throughout the Midwest. The mounds stand on bluffs high above the rivers and streams. The main group of Hopewell mounds are at Toolesboro in Louisa County which has six mounds. All the mound groups tell of a religion that had belief in life after death. Sites in Ohio tell us that the people grew some crops. Corn was probably one of the most important. The Hopewell people had gods that may have been the sun, the rain, or the earth. They may have had a different god, one who could control all these things. They had priests, who may have led prayers to help grow crops and led people in important religious ceremonies. The priests were from the upper class and there was the lower class that did most of the work.

Glenwood

Following the Hopewell culture came the cultures that developed in the western part of the state of Iowa. The Glenwood sites are located in Mills County. (Map.)

From excavations made, the typical house built by the Glenwood people had a square shape with rounded corners and a covered entryway which commonly faced south, a form of an earthlodge. (Picture.)

Like the Plains Indians, Glenwood people dug storage pits in the floor of their houses in order to store food and other items. Most sites found have been small villages or individual homes and none of these have been fortified, which leads archaeologists to assume Glenwood people were peaceful.

Glenwood people were farmers, and this played an important part in their lives. Bone hoes made from the shoulder blade of a bison or elk have been found (picture). They also hunted but bison only was a minor part of their diet, from the bones found deer and elk were mostly sought after. Fishing implements were also found. Pottery, especially collared rims, are one important feature of the Glenwood people. Other features on their pottery would include loop handles and effigies sometimes in animal forms. Besides pottery, other artifacts found at Glenwood sites include pipes, beads, scoops, and items that had been traded with eastern cultures.

Throughout the Glenwood existence, they seem to be a peaceful, well-adjusted, farming culture that lived in southwestern Iowa until the 1,300's. After that no trace has been found of them. Perhaps because of the changing climate, and failing crops they moved north and west, migrating out of Iowa. It is likely that the descendants of the Glenwood people may have developed into the Plains Indian tribes, the Pawnee and Arikara, of South Dakota and North Dakota.

Mill Creek

The Mill Creek culture occurred in northwestern Iowa (map). These sites consist of large mounds 10 to 12 feet deep. These may have been formed as a result of refuse over a considerable period of time. In some cases one house has been built over another.

As in Plains village houses, these houses found from the Mill Creek culture also had cache pits. It is from these remains that facts are learned about cultures. From the artifacts found, the people of Mill Creek were farmers, but hunting was also important to them. Small game was hunted by individuals but bison was hunted in groups. This meant that some stayed in the village while others went on the hunt. Fishing also was part of the life of Mill Creek people by the fishhooks found at their village sites.

In addition to bone tools and ornaments, the skins and feathers of animals were incorporated in ceremonial items. The case of birds is particularly interesting. We knew from the accounts of the Plains groups, such as the Osage, Onaha, and Arikara, that medicine bundles composed of bird skin wrappings filled with sacred objects were used on ceremonial occasions. Stuffed bird skins also served as personal items believed to bring good luck to their owners. In order to give some form to the bundle, the skull and bones of the wing and feet would be left attached to the skin. Although we are not certain of the existence of these bird bundles in prehistoric times, the occurrence of bones from the feet, wing, and skull of a bird found together in a Mill Creek site strongly suggests their existence.

Other decorative items have been found at Mill Creek sites. These include bird headdresses, claws, and winger tail fans. These suggest that the people were hunting or trapping such birds not necessarily for food but to be used in the manufacture of decorative and ceremonial objects.

While Mill Creek people may have traded peacefully with other groups, there is reason to believe that not all of their contacts were friendly. At least three of the Mill Creek sites were fortified with ditches on three sides. The fourth site faced the nearby stream so that these sites were protected on all four sides. At one site a log stockade had been constructed inside the ditch, and this may have been standard at other sites as well. One of the possible reasons for the disappearance of Mill Creek culture from Iowa prior to the arrival of Europeans was pressure from hostile groups, particularly Oneota. Oneota sites are contemporary with the later Mill Creek sites, and yet we find no Oneota items in Mill Creek contexts to suggest friendly trade or interaction.

The climate was another important factor in the disappearance of Mill Creek. Around 1,200-1,250 A.D. the climate became drier and conditions for farming deteriorated. Faced with this, Mill Creek people abandoned their villages and moved elsewhere.

It has been suggested the Mill Creek people moved up the Missouri River and were incorporated into the Plains Indian tribes of the Mandan and Hidatsa.

Great Oasis

Late in this prehistoric time in western Iowa, a group of people referred to as the Great Oasis culture was discovered by archaeologists. In Iowa sites have been found along the Big and Little Sioux and along the upper Des Moines River (map).

Great Oasis is an early representative of the later Plains Indian tribes similar to the Mill Creek. Great Oasis began ground 900 A.D. and lasted to the 1,500 A.D. Because of the Great Oasis's location and its development, many archaeologists believe that there is a relationship between the Mill Creek and the Great Oasis.

The excavations at the sites of the Great Oasis people in Iowa have given us information about their homes and villages. The houses were long rectangular structures built in a shallow pit about 1½ feet deep. The walls were vertical posts interwoven with sticks and plastered with mud. This is sometimes referred to as the "wattle and daub" construction. The roofs were gross thatch probably in a rounded dome shape. A covered entryway extended outward from the end of the house. Usually the villages were built on low ground or on terraces about the floodplain of a river or stream.

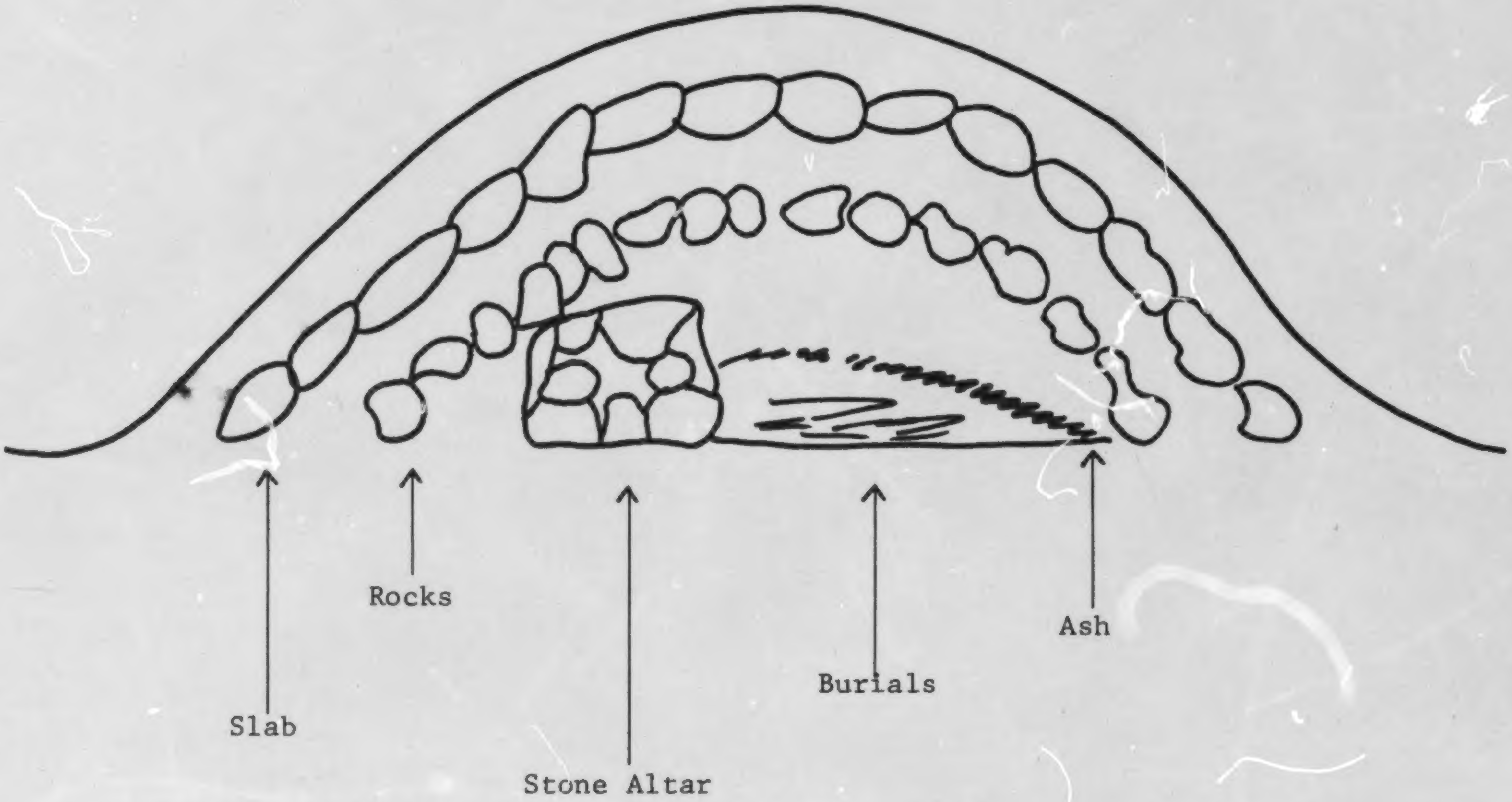
In the cache pits, a large quantity of deer and elk bone was discovered. It appeared from this evidence that these were two of the most important animals hunted. Evidence from other sites suggested these animals were more important than bison. Seeds from corn, squash, and sunflowers suggested cultivated crops were farmed and seeds from wild plants were gathered.

It has been suggested by the sites discovered that Great Oasis people lived in large permanent villages during certain times of the year but during the summer they left the village for a bison hunt or split into small groups to establish garden plots at other locations. Stone tools were used by the Great Oasis people. But the most distinctive feature of the Great Oasis culture was their pottery. It was made the same way as the Woodland but it was then smoothed and a decorative rim was placed on it by applying incised, usually retilinear motifs, against a background of parallel horizontal lines. Another characteristic was a low wedge-shaped lip decorated with tool impression.

The Great Oasis also had burial customs including mounds and cremation. Both single and multiple burials have been found. With the burials, a number of grave items were found including shell beads and small crosses made from clam shells.

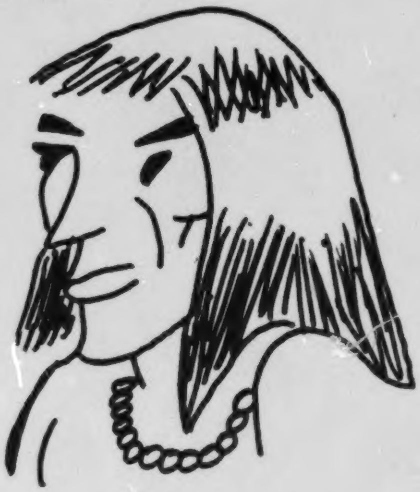
The presence of these shells indicates widespread trade with those to the south and east.

MOUND BUILDER'S BURIAL


Rocks
Ash
Burials
Slab
Stone Altar

PREHISTORIC MEN AND THE MOUND BUILDER

Prehistoric hunters left evidence of spearpoints and other weapons and tools in Iowa. His appearance is still open to question.



The Mound Builder may have looked like this. Radiocarbon dating proves that some of the mounds in Effigy Mounds National Monument and in other locations go back to the time of Christ.

QUESTIONS:

1. What evidence did prehistoric hunters leave in Iowa? ____

2. What is the name of the method used by scientists to date mounds? ____

3. What is the name of Iowa's National Monument? ____

Reference:

Hake, Herb, A Cartoon History of Iowa, Klipto Printing Co., Mason City, Iowa, 1968.

THE MOUND BUILDERS

Answer briefly the following questions.

1. Why were the Mound Builders called prehistoric people?

2. What artifacts were found in the mounds?

3. List two facts that archaeologists learned about these people from articles found in the mounds.

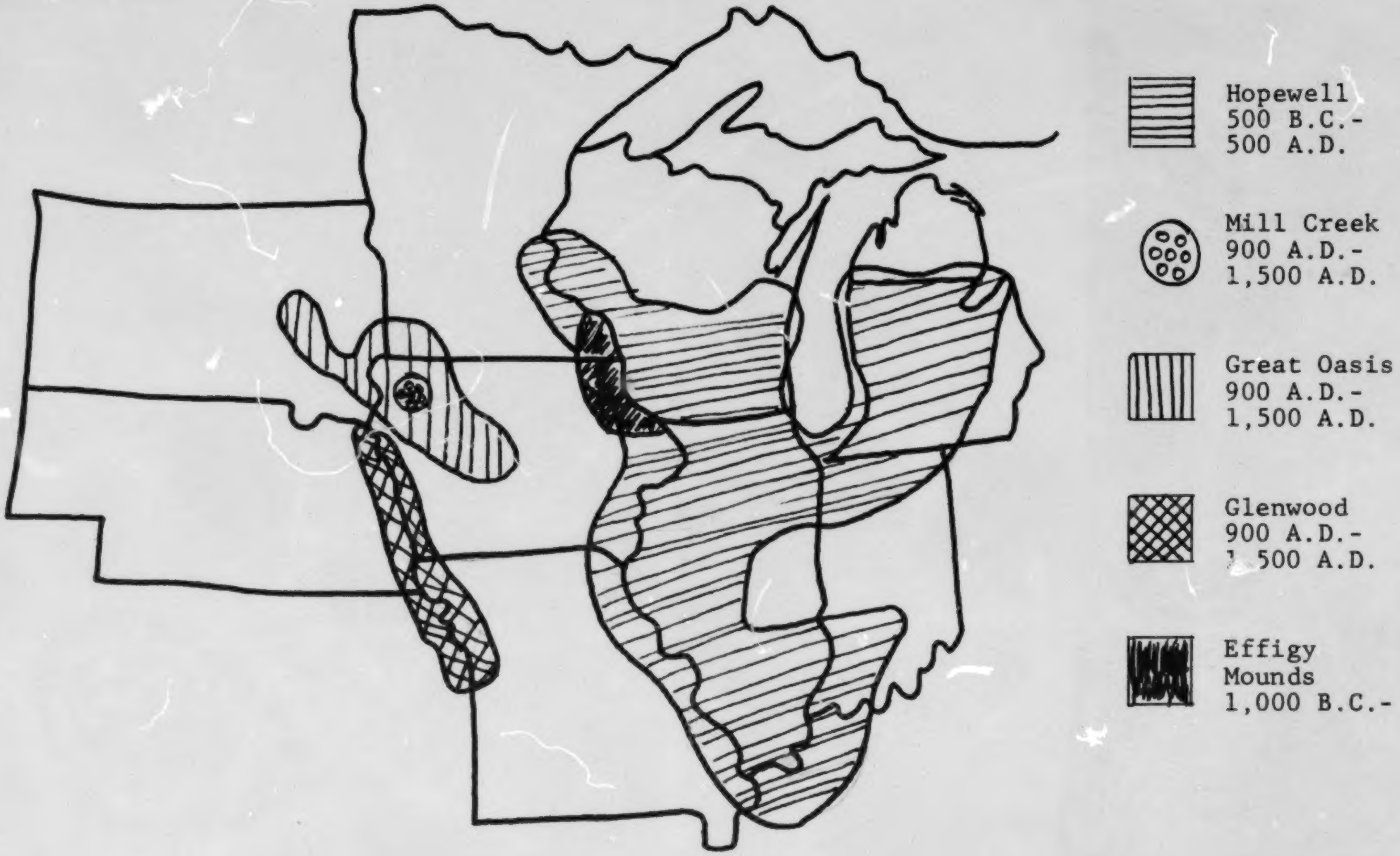
    1.

    2.

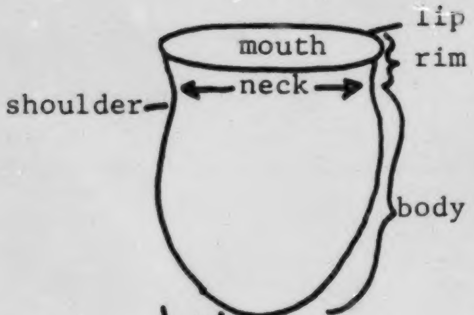
4. No one knows for sure what happened to the Mound Builders. What things or events might have caused their disappearance?

5. Draw the shape or outline of an effigy mound. Show where and what things were often buried in these mounds. Draw on back.

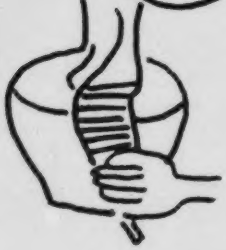
MOUND BUILDERS 1,000 B.C. - 1,500 A.D.


Hopewell 500 B.C.- 500 A.D.
Mill Creek 900 A.D.- 1,500 A.D.
Great Oasis 900 A.D.- 1,500 A.D.
Glenwood 900 A.D.- 1,500 A.D.
Effigy Mounds 1,000 B.C.-

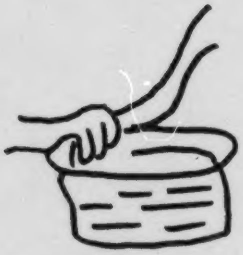
MOUND BUILDERS


lip
mouth
rim
shoulder
neck
body

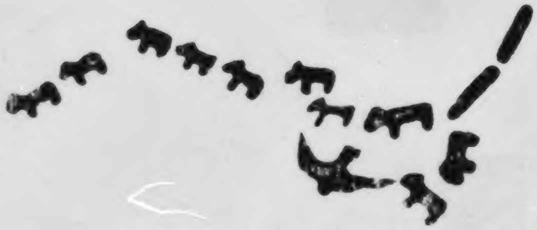
Pottery Terms



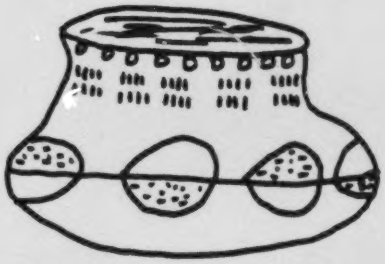
Corded
Paddle



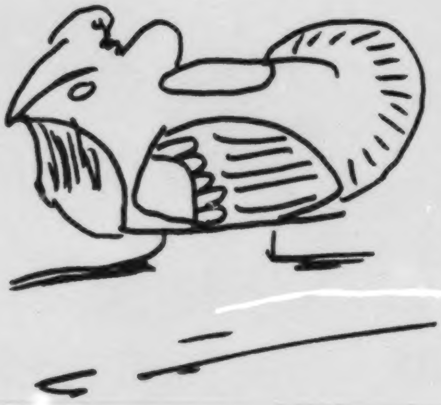
Coiled pottery
Marion Thick - straight walled,
flat bottom



Iowa Effigy Mounds



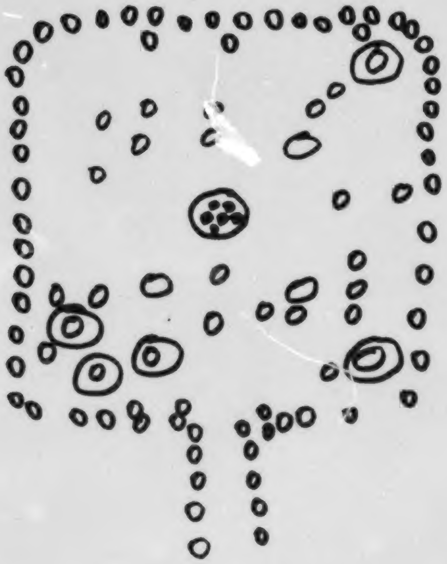
Improved pottery
in latter period

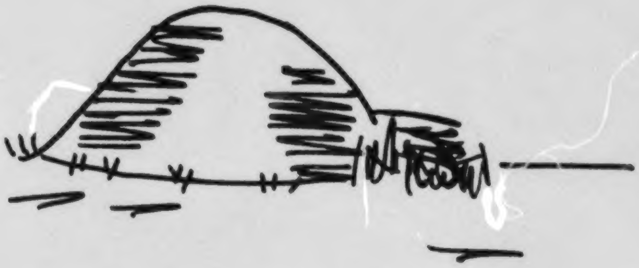


Effigy pipe found at a
Hopewell site

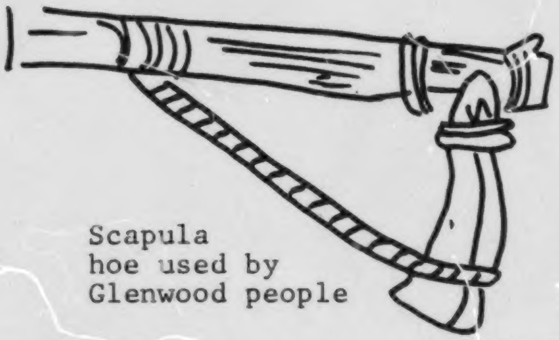
GLENWOOD

Floor Plan of Glenwood House



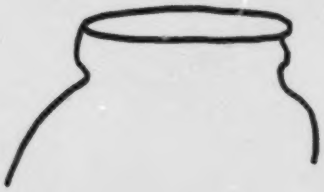


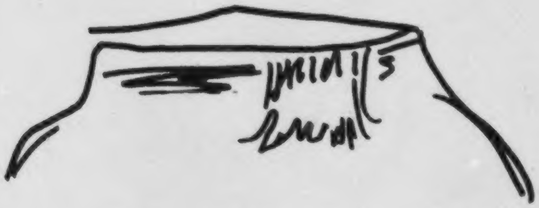
Reconstruction of a Glenwood house (measured around 30 feet across)



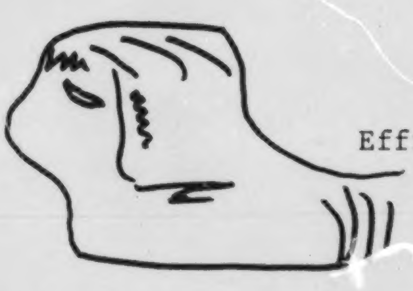
Scapula hoe used by Glenwood people

Pottery - features collared rim



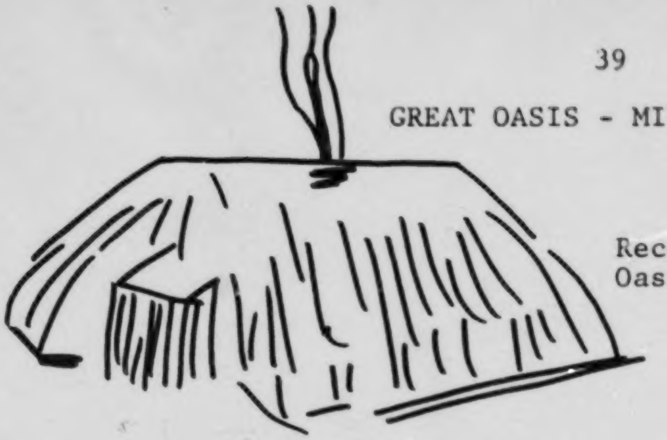


Strap handle



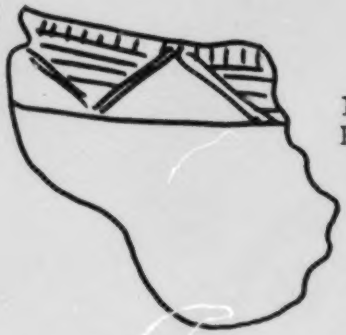
Effigy pipe

GREAT OASIS - MILL CREEK

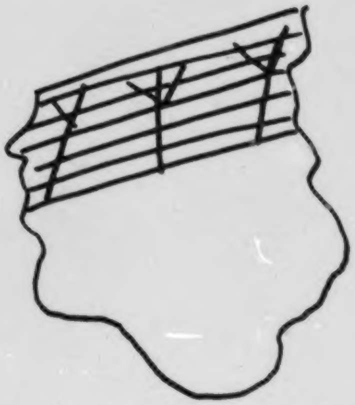


Reconstruction of Great Oasis house

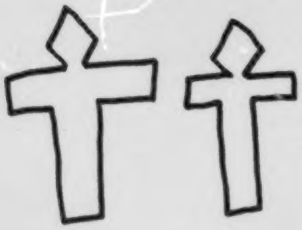
Pottery Features - Glenwood



Incised Pottery

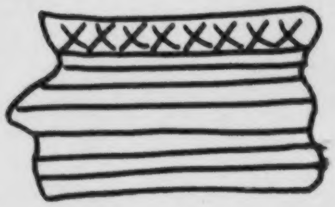


So-called "Turkey Tracks" and "Running Deer" are two motifs shared by Mill Creek and Great Oasis

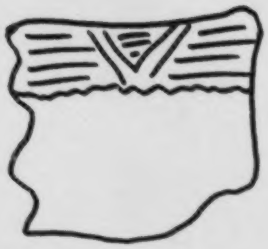


Shell crosses found at burial sites

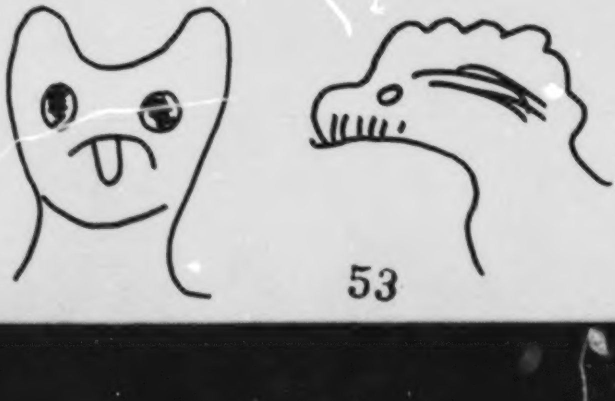
Mill Creek - Pottery



modified lip



Incised



Effigy heads

LESSON 5

ONEOTA 1,000 A.D. - 1,800 A.D.

Objectives

1. The students will be able to identify the early Iowa Indian ancestors, the Oneota, and understand that from this culture the Ioway, Oto and Omaha tribes developed.

2. The students will understand that each tribe had unique characteristics.

3. The students will appreciate the contribution the early Iowa Indian tribes made to civilization.

4. The students will understand that the Oneota were a prehistoric group in Iowa, the only prehistoric tribe which survived in Iowa.

5. The students will see the contribution that archaeological finds have made in understanding the prehistoric tribe of the Oneota.

Activities

1. Have students make a diagram of a cache pit. Discuss what the Oneota tribe used it for and what it contained. What did this tell about the Oneota? Have children place food and other items of their own choice from today to place in their cache pit.

2. Using reference materials, find out more about the term "artifact." Compare these to artifacts people far in the future may find to learn more about our culture.

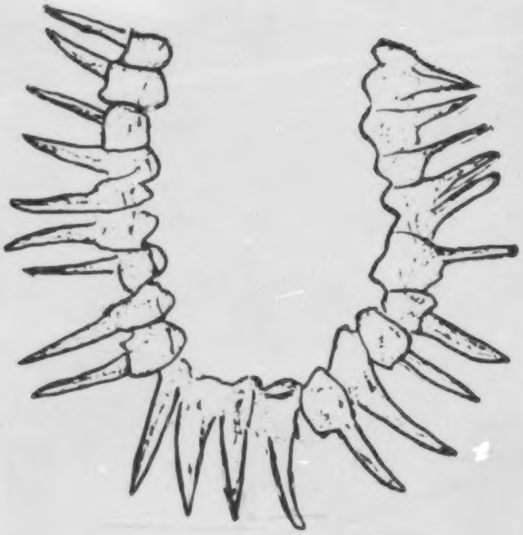
3. List the changes which might have occurred in Iowa when the climate changed. How did this affect the Indian?

4. Why did archaeologists believe hunting was more important to the Oneota/Ioway than farming?

5. What does catlinite (pipestone) look like? Where did the Indians get it? What did the Oneota make out of it? (Read legend and discuss!)

6. If you were an Indian, what kinds of things might you want to get from white traders that you wouldn't have had before?

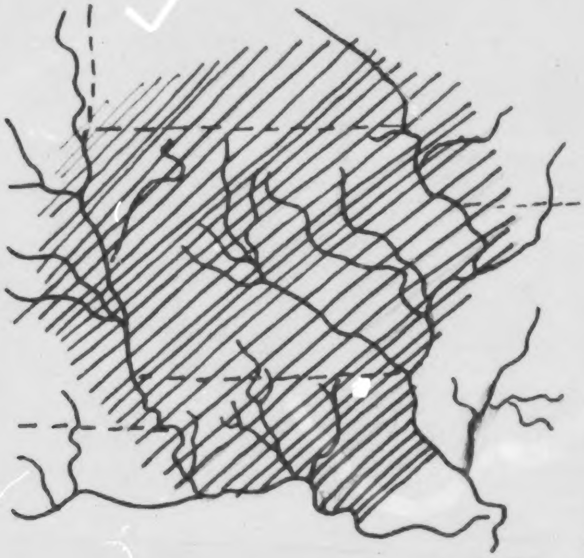
7. How would you feel if you were an Indian when the first white people came to your village?



Bear claw necklace found at an Oneota site.

ONEOTA THE ANCESTORS OF THE IOWAY

Between 1,000 A.D. and 1,800 A.D. most parts of Iowa were inhabited by the people of the Oneota cultures. Oneota people were not only found in Iowa but also in surrounding areas.



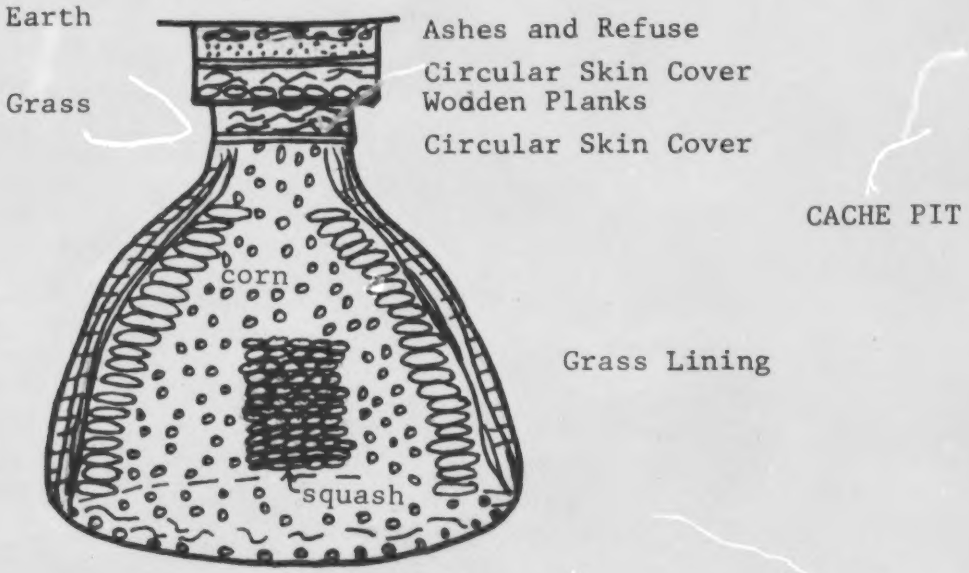
Distribution of Oneota sites in Iowa and surrounding area.

It is believed people may have migrated from Illinois, this formed the beginnings of the Oneota people. Still others believed the Oneota's ancestors were evolved from the earlier Woodland culture.

Oneota Indian sites have been found in Iowa, usually along large rivers and their tributaries. These Oneota sites were large villages with burial mounds. Some of these sites were found along the Upper Iowa River in the northeastern part of the state. In the Northwestern part of Iowa, Oneota sites have been found along the Missouri, the Big and Little Sioux Rivers and Mill Creek. Sites have also been located along the Mississippi River and its tributaries, also along the Flint and the Iowa. Finally in the south central part of Iowa the Oneota sites have been found recently along the Des Moines River.

Oneota people have been known to have been in contact with the Glenwood culture in the southwestern part of Iowa but they have not found any Oneota sites in that part of Iowa.

Even though many Oneota sites have been located in Iowa, we have little evidence of the type of house these people occupied since few structures have been found. From the sites found, the Oneota house form was a long rectangle shape sometimes with rounded corners. Features found at these sites usually included hearths and bowl or bell-shaped trash and cache pits. These cache pits were dug into the floor of the house to allow for the storage of food, particularly corn, and other items.



Oneota people spent their time engaged in farming and hunting. Corn, squash, beans, tobacco, were important crops grown in their gardens located on soft river floodplains where the ground was easy to dig in. Bison and deer were the animals that they hunted. Fishing and nuts and seeds were also used to supply food for the Oneota culture. Evidence of the diet and habits of the Oneota people have been found at the sites located in Iowa.

Oneota people buried their dead in groups with many artifacts. These artifacts include bone whistles, pottery, arrowheads, bracelets made of copper and brass and beads. These artifacts were similar to items common among the later Plains Indian tribes.

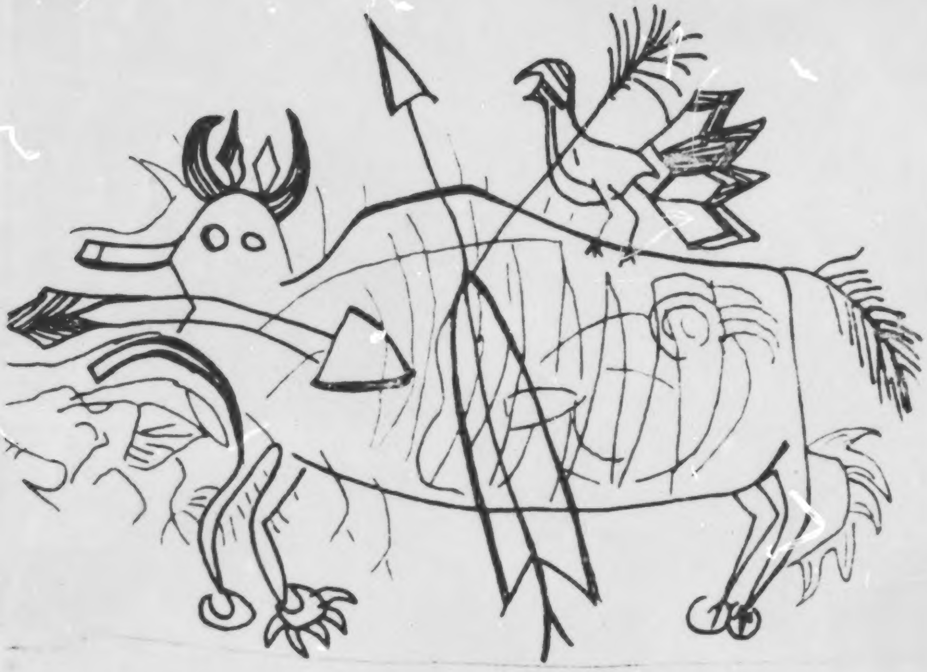
One of the outstanding features of the Oneota culture was the use of red pipestone called catlinite which is obtained from a source in southwestern Minnesota. Oneota people worked the catlinite into pipes which as far as we know were used for ceremonial occasions. There is evidence that catlinite was used by the later Plains and some Woodland Indian tribes found throughout central North America, and usually for ceremonial occasions. Included is an Indian legend concerning catlinite.

Many arrowheads were found which suggest the use of the bow and arrow as an important weapon. Arrowheads were made from bone, antlers, and chipped stone. Additional stone tools have also been found including scrapers, knives, drills, abraders which suggest the preparation of meat and working of hides. The bone of the deer and bison were used in many ways and in a variety of objects.

To live in such a way, the Oneota people had to have lived in one area for a certain amount of the year and then moved away during the summer and winter for bison hunts.

Around 1,200 A.D.-1,250 A.D., the climate of the Midwest changed. The summers became hotter and drier thus the growing season becamse shorter. This had a significant effect on cultures that only depended upon farming. These cultures disappeared. But the Oneota culture began to depend more on hunting than on farming. Their later village sites moved further upstream and at higher elevations above the river. Many more hunting tools and bison bones were found at these sites.

The later sites of the Oneota culture are believed to be the remains of the Siouan-speaking Indian tribes in Iowa called the Oto, Ioway, and the Omaha tribes. There has also been found at these sites evidence of European trade goods such as glass beads, copper and brass jewelry and cooking utensils. This points out the fact that there had to have been contact with European settlers in Iowa as early as the 1,700's A.D.



Mysterious design carved on a piece of Catlinite, found on an Oneota site in Cherokee County.

PIPESTONE QUARRY LEGEND

The earth was red with the blood of the dead, rocks were stained crimson, and shouts of hate echoed on the wind. For all the nations of the earth were at war, and the law of Great Spirit was forgotten.

Great Spirit was saddened by the never-ending din of battle and the cries of pain and agony from His Red Children. He wished all Indians to live in peace, for His land was large and there was room for all.

Great Spirit called all the nations together, and they met on the battleground stained with warriors' blood. From a red rock Great Spirit broke a piece away and made it into a pipe. And in the bowl He placed the bark of red trees, and lit it with eternal fire. The smoke wandered up to the sky, and spirit of mankind embraced the Great Mystery.

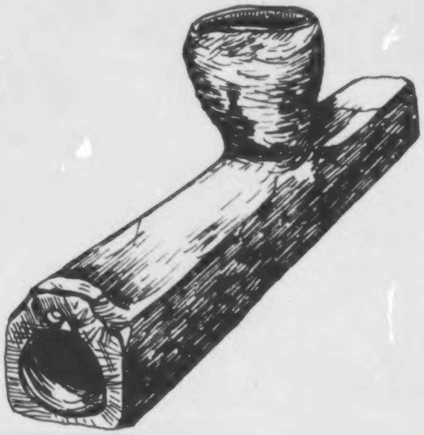
Great Spirit presented the pipe to the Indians and said, "Touch this pipe only as a pledge of peace, and smoke it only to seal your promise. For he who smokes the pipe, yet treads the path of war, shall never be welcomed in the Land of Great Spirit."

Lances were laid down and arrows returned to their quivers, and all the nations of the earth smoked together in brotherhood. And as nations grew, the pipe of peace was smoked among them.

At the last council that ever was, the sacred pipe was passed around the circle of chiefs three times. Yet no warrior would touch it, for tempers were still bitter among the braves. The pipe was met with downcast eyes, and the tribespeople grew sad with thoughts of continued war.

On the fourth pass, a child broke from the arms of his mother and ran into the sacred council. He snatched the pipe from Medicine Man's grasp. White Horn, elder and chief of the council was startled, and quickly took the pipe from the child. He gazed at it, then looked up - and all the chiefs were smiling, for the peace pact had been made. Anger was banished from the land, and all the nations of the earth were brothers once again.

Great Spirit left this sacred ground as it had been, stained red with the blood of the dead. It remains forever, a reminder to all the nations of the earth that war does not please Great Spirit, and never will.



A catlinite pipe.

NATURAL CLAY

Dig up some natural clay. Leave it in the open, in dry weather until clay is dried. Then break it up and take out impurities. Mix remaining clay with a lot of water and put through a sturdy wire sieve to eliminate any unwanted materials. Let mixture stand. Once clear water rises to the top, carefully pour it off. Let the pure clay dry sufficiently for children to handle and shape.

CORN BRUSHES

Painting with corn brushes--one stalk will yield 2-3 brushes. Split stalk into 2-3 pieces. Cut stalks in half if they are very long. Slit and separate the end pieces: fibers will be used as brush "bristles." Chew the end fibers to soften and loosen them, or roll a round rock over them, using a kneading motion. Continue to chew or roll the end fibers until they bend easily and are brush-like.

Break hard clay into a fine powder. Put this into a paper cup and cover it with water and soak it for awhile. Stir until the mixture is pastelike. Add water gradually until clay-paint has the consistency of buttermilk. Add 1 teaspoon of Elmer's Glue to a half-filled small paper cup of the mixture and stir. One little paper cup can provide sufficient paint for 3-4 students. The children trade colors back and forth until each has use of several colors. Clay paints must be stirred often.

PAINTING WITH CLAY COLORS

Do some research or use the information in unit about Indian pictographs, pottery designs, symbols used on baskets, jewelry, and clothes. Paintings should be as authentic in design as possible. Use any natural brushes and natural paints. No pencils, please! Students could choose one of the following:

1. A mural using pictographs (historic or original)
2. Round medicine shields of cardboard.
3. Hide paintings on crumpled brown paper (from large grocery sacks)
4. A personal life history of his/her personal life (the Indians called this a Winter Count)
5. Illustrations of Indian tales or myths.

LESSON 6

DISTRIBUTION OF INDIAN TRIBES IN IOWA 1,700 - 1,850 A.D.

Objectives

1. The students will learn that the state name of Iowa originated from the Ioway Indians of the Oneota culture.

2. The students will learn when trade developed in Iowa with the first early European explorers, traders and missionaries met and traded with the Ioway Indians.

3. The students should be able to identify the Indian tribes in Iowa as coming from two culture groups, the Algonquian or Woodlands and the Siouan or Plains.

4. The students should be able to list at least five tribes from the Algonquian and Siouan language groups.

5. The students should be able to locate the tribes of Indians which settled in Iowa before and after the settlers came on a map.

Activities

1. Have each student make a map of Iowa and label the area where tribes were located. A color code might be established to indicate which is an Algonquian group and which is Siouan.

2. Make a chart of the Indian tribes of Iowa and list several important aspects about them.

3. Have student use reference materials to further investigate the tribes. Find out what happened to each as time progressed.

4. Compare the Indians of early Iowa to establish any differences between the two culture groups.

5. Look more into the trade of the early Indians. Was it fair? How does our trade differ today?

6. Research further the pipestone quarry the Ioway Indians controlled in southwest Minnesota. Have students learn more about the peace pipes or calumets the Indians used.

7. Discuss the hardships the early Indians of Iowa faced. What were part of nature? What was caused by the coming of the white man?

8. Make a list of some of the leaders or chiefs of the early Iowa Indians. Find out more about them.

9. If possible, make a picture collage of members of some of the early Iowa Indians. Students will enjoy examining physical characteristics and dress.

10. Find out more about the white men mentioned in this lesson: Zebulon Pike, Lewis and Clark, Marquette and Joliet. Did they have any impact on the early Indian of Iowa?

11. An overhead transparency could be made of Iowa to show the movement of the tribes in 1700 and 1800.

DISTRIBUTION OF INDIAN TRIBES IN IOWA

The Indian tribes in Iowa were divided into two groups by languages: The Algonquin Language Group which were Woodland Indians and the Siouan Language Group which were the Plains Indians.

Algonquin-Woodland Indians	Location
1. Fox (Mesquakie)	Minnesota, Wisconsin, Iowa, Illinois, Michigan
2. Sac (Sauk)	Michigan, Minnesota, Wisconsin, Iowa, Illinois
3. Mascoutines	Wisconsin, Illinois, Indiana, Iowa
4. Pottawattamies	Wisconsin, Illinois, Iowa
5. Peoria (Illinois)	Illinois, Missouri, Iowa
6. Tamaroa	Illinois, Missouri, Iowa

Siouan-Plains Indians	
1. Dakota (Sioux)	Minnesota, South Dakota, Nebraska, Iowa
2. Ioway	Iowa, Nebraska
3. Missouri	Missouri, Kansas, Iowa
4. Omaha	Minnesota, Nebraska, Kansas, Iowa
5. Oto	Minnesota, Kansas, Iowa
6. Ponca	Minnesota, Kansas, Nebraska, Iowa
7. Winnebago	Wisconsin, Minnesota, Nebraska, Iowa

IOWAY

The Ioway tribe gave its name to the state. Its political and social organization were primarily plains, it was considered part of the Siouan language group, but the material culture (homes, clothing, tools, arts and crafts) were primarily woodland in nature. The Ioway called themselves the Pahuchas, meaning dusty noses. They lived in Iowa over 150 years, longer than any other tribe..

A long time ago the Ioway migrated and spent time at the Pipestone Quarries in Minnesota. They then drifted down into the Des Moines River Valley. The Ioway were continually bothered by other tribes, for this reason they had to be on the move. Once a powerful tribe, they became depleted by warfare and weakened by disease. They lived in Missouri and southwestern Iowa until the government moved them to the Great Nemaha Reservation in Kansas in 1836. Others live in Oklahoma along the Cimarron River.

The Ioway were broad-shouldered, heavy muscled people with wide mouths and pierced noses. They were not handsome people.

During the 1770's the Ioway were led by Mauhawgaw, who was later murdered by the Sioux. He was succeeded by his son Mahaska, the best known Ioway chief, a mighty warrior and noble Indian.

At the height of the Ioway Indians power they traded extensively in furs. At one time they controlled the output of the red pipestone quarry in southwestern Minnesota. The red pipestone was used by many Indian tribes to make peace pipes called calumets. In 1676, Father Andre', a French missionary, says that the Ioway were poor, their greatest wealth consisted of buffalo hides and calumets. They were primarily hunters although they did a little manufacturing and farming.

Iowaville in Davis County, where counties of Davis, Jefferson, Van Buren and Wapello join, was once the site of an Ioway Indian village.

OMAHA, OTO, MISSOURI

The Omaha, Oto, and Missouri tribes were primarily plains Indians from the Siouan Language group. These tribes ranged from the Missouri Valley to the Rocky Mountains even though some Algonquian tribes held some of the territory.

In western Iowa and eastern Nebraska lived the Omaha, Oto, and Missouri with the Ioway. These tribes are sometimes referred to as the Chimere group of the Sioux nation.

Once upon a time they were Woodland Indians but in the course of moving westward they acquired all the characteristics of the Plains Indians.

According to ancient tradition, after the Ioway stopped first at the Mississippi, a group continued on to the banks of the Missouri. This group became known as the Missouri. In time, two chiefs quarreled about the marriage of a daughter and son and the tribe separated. One division became the Oto, which moved farther up river.

The Omaha came from the mouth of the Ohio River, where they lived in the 1600's and moved up the Missouri and Des Moines Rivers. Omaha means "Upstream People" or "those going against the wind." They at last settled in the Missouri Valley, north of Platte.

These tribes did not have a happy history, they were constantly moving and struggling with more powerful enemies. The Missouri were conquered by the Sacs and Foxes and by the Osage. They were almost wiped out by the smallpox epidemics. The Missouri finally dispersed, some going to live with the Ioway and others joining the Oto near Platte. In 1885 only fourty individuals of the Missouri tribe remained.

The Oto first lived near the headwaters of the Des Moines (as the explorers Marquette and La Salle reported) but later they moved near the Omaha tribe, near the Missouri River. This was strange because these tribes did not always get along together.

At the present site of Fort Calhoun, Nebraska, the explorers Lewis and Clark met with a council of fourteen Oto and Missouris. Lewis and Clark spoke of these Indians as being very poor.

The Oto were not war-loving people but were very hardworking farmers. They again moved to Blue Earth River in 1700. But other problems fell upon them, grasshoppers destroyed their crops, whisky and smallpox, both introduced by the traders, reduced the tribe.

The Omaha had a miserable time. They were constantly being attacked by the Sioux and also reduced by disease and poverty.

One outstanding figure of the Omaha was Chief Blackbird. He was known for his fearsomeness and cruelty. He obtained arsenic poison from an agent and then gave him a dose while a guest at dinner. He then poisoned other men who were threatening his power. In the end he died of hunger. Chief Blackbird was buried on his favorite horse on a hill overlooking the Missouri.

THE SIOUX (DAKOTA)

The Siouan Language group (Plains Indians) included many tribes. The Sioux, who called themselves the Dakota meaning "allies," were the largest group. The Dakota were divided into several tribes - the Santee, Sisseton, Wahpeton, Yankton and occupied Minnesota and northern third of Iowa while further west the Ogalalas, Tetons, Blackfeet and others lived.

The Dakota were primarily Plains Indians with habits and customs adapted to living in such a region. They did very little farming depending almost entirely on buffalo and other game for their feed supply. The Sioux were known as being hostile and treacherous.

The best-known leaders of the Dakota, or Sioux, in Iowa were Waneta, Wabasha, and War Eagle. Waneta was an important chief before the white settlers came. He attained leadership over several Dakota tribes, fought on the side of the British in the War of 1812, was commissioned as a Captain, and visited England.

Wabasha the Second was friendly to the Americans. He tried to use his influence to keep peace between the Indians and whites. War Eagle, a Yankton chief was also known as a chief trying to keep peace between the Indians and whites.

Even though the chiefs tried to keep peace the Sioux history is a record of many wars. They often fought with the Ioway and the Sacs and Foxes along the Des Moines, Skunk, Iowa, and Cedar Rivers. In the north they fought the Chippewa.

"Often is there war between us,
There are feuds yet unforgotten,
Wounds that ache and still may open!"

spoke Nokomis of the Sioux to Hiawatha, a Chippewa.

The Great Council of 1825 was an attempt to end the differences between the Sioux and other tribes. Wabasha, a chief of the Sioux, expressed a hope that the problems might be forgotten. "I am pleased," he said, "at the prospect of peace and was glad to smoke the pipe and throw the remains into the fire. When the peace is made I hope it is a lasting one."

Even with this attempt the Sioux gave little recognition to treaties when settling tribal disputes.

THE SACS AND FOXES

According to Indian mythology -- the Great Spirit (Getci Munite) created the earth and then he took some yellow clay and molded a image of a human being in his hands. Then he blew his breath upon it four times and it came to life. The Sac Indians came into being. The Foxes were made of the red earth. Their true name, however, is not Foxes but Meskwaki, meaning "red-earth people." The French met some Indians who were hunting and when asked who they were, the Indians thinking that they wanted to know the name of the furs they were wearing told them Fox. Thus they were called Foxes, or Renards, by the French and the name came to apply to the whole tribe.

The Sacs and Foxes have played an important part in the history of Iowa but they were not native to the land west of the Mississippi. They came to Iowa in the mid 1700's. Before that Iowa was occupied by bands of Sioux (Dakota), the Ioway, and other occasional tribes. They gradually gained possession of Iowa. Even though they were not actual inhabitants of Iowa, the Sacs and Foxes were the Indians the early settlers came in contact with and from them the government obtained most of Iowa.

The Sacs and Foxes are now considered one nation but in fact they are two tribes. Both tribes were from the Algonquian language group and are Woodland Indians.

The Foxes were at the Fox and Wisconsin Rivers when the first French missionaries came to Green Bay. They were a powerful people, other tribes felt they were stingy, quarrelsome, and individualistic (every man for himself). While other tribes accepted the white traders the Foxes were stubborn. They cut off the route to the rich fur-bearing lake region of Minnesota from the French traders. No Frenchman passed the Fox territory except at risk of his life. The Foxes also were constantly making war on tribes of Illinois and Chippewa until the Foxes were almost exterminated.

In 1733 an incident changed the fate of the Sac and Fox tribes. While a French officer was visiting a Sac village, he was shot by the Indians and the Sacs knew they were unable to atone for the death of the Frenchman, they went with the Foxes across the Mississippi River into Ioway. Even though they moved, the combined tribes continued to attack the French traders and the tribes of Illinois. The French sent an expedition against these Indian tribes in 1735, but this only united the tribes more firmly.

The Sacs, from Algonquian group (Woodland Indians), were discreet, courteous, shrewd, dependable, and had a high regard for authority and tribal loyalty. The Sacs considered every side before they went to war -- but if they had to go to war they were splendid fighters. In Wisconsin the Sacs remained neutral in the fighting between the Foxes and French but because of the unfortunate accident the two tribes formed an alliance.

Even though the Sacs and Foxes were united for purposes of war and defense, they lived in separate villages. In 1805 Zebulon M. Pike estimated the Sacs numbered 2850, and the Foxes 1750. The Sacs lived in four villages, one in Illinois, another on the Iowa River and one on Rock River in Illinois. The Fox villages were in Iowa above Rock Rapids, one twelve miles west of the lead mines, and the third at the mouth of the Turkey River.

Both the Sacs and the Foxes were of Algonquian or Woodland background, their tribal organization, customs and material culture (homes, clothing, weapons) were similar. They were both intensely religious.

The chiefs of each tribe had no control over the other tribe until the government recognized Keokuk as the principal chief of both tribes. But honor was often in doubt. Other well-known Sac-Fox Indians were Black Hawk, Pashepaho, and Appanoose. During the period of Indians letting their lands go to the government, Poweshiek and Wapello were well-known Foxes. Wapello went on a tour of Boston and Washington in 1837. This was done to impress the Indian leader with the power of the whites. And how hopeless it was to oppose them. At this same time, Taima was head of the Medicine Lodge Society.

Now the Sac and Fox tribes are separated. The Sacs reside in Oklahoma and Kansas, and the Foxes returned to Iowa, bought land near Tama and are living there.

WINNEBAGO AND POTTAWATTAMIE

In 1837 the Indian population of Iowa increased when Pottawattamie moved to the present site of Council Bluffs from Wisconsin. The Winnebago moved from Wisconsin in 1840 under military escort to the Neutral Ground in Iowa (map).

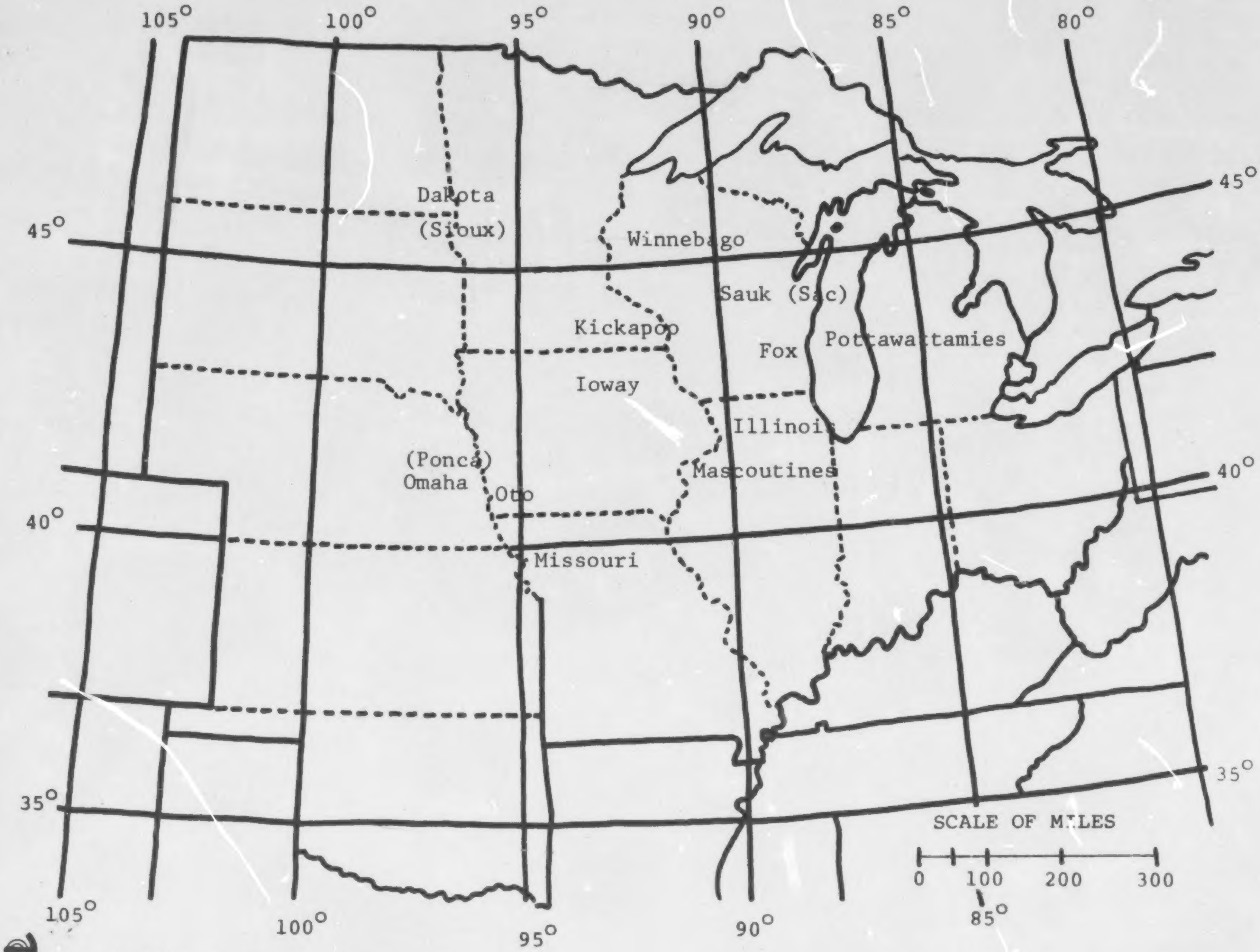
The Winnebago were from the Siouan Language group (Plains) and the Pottawattomie were Algonquian (Woodlands), they both affected the development of Iowa. Both tribes were brought into Iowa against their wills, and their time in Iowa short. Both tribes had to be protected by the government from the Sioux (Dakota).

Both groups, while in Iowa, were corrupted by whisky venders and dishonorable traders. Finally in 1846, both tribes agreed to give up their Iowa homes. The Pottawattamie were removed to Kansas in the fall of 1847 peaceably. The removal of the Winnebago was more difficult. The soldiers of Fort Atkinson, which was built to help protect them from the Sioux (Dakota), had to gather the scattered Indians. Finally on June 8, 1848 between two and three thousand Indians with sixteen hundred ponies, one hundred and sixty-six army wagons loaded with supplies and goods of the agency, a cannon and the mounted troops of Fort Atkinson made up the caravan that crossed Iowa towards Minnesota.

Even though the Winnebago and the Pottawattamie in Iowa were short-lived, their connection with the state of Iowa has been preserved in the names of counties, towns, and trails -- for examples Winneshiek and Decorah. Famous leaders from the Pottawattamie, the "Makers of Fire," were Billy Caldwell, Big Foot, and Johnny Green. The famous Winnebagoes which once occupied northeastern Iowa were Dandy, Yellow Thunder, and Little Hill. Also the Old Military Trail from the Mississippi River to Fort Atkinson and the ruins of the old fort itself remind us of the Winnebagoes in Iowa.

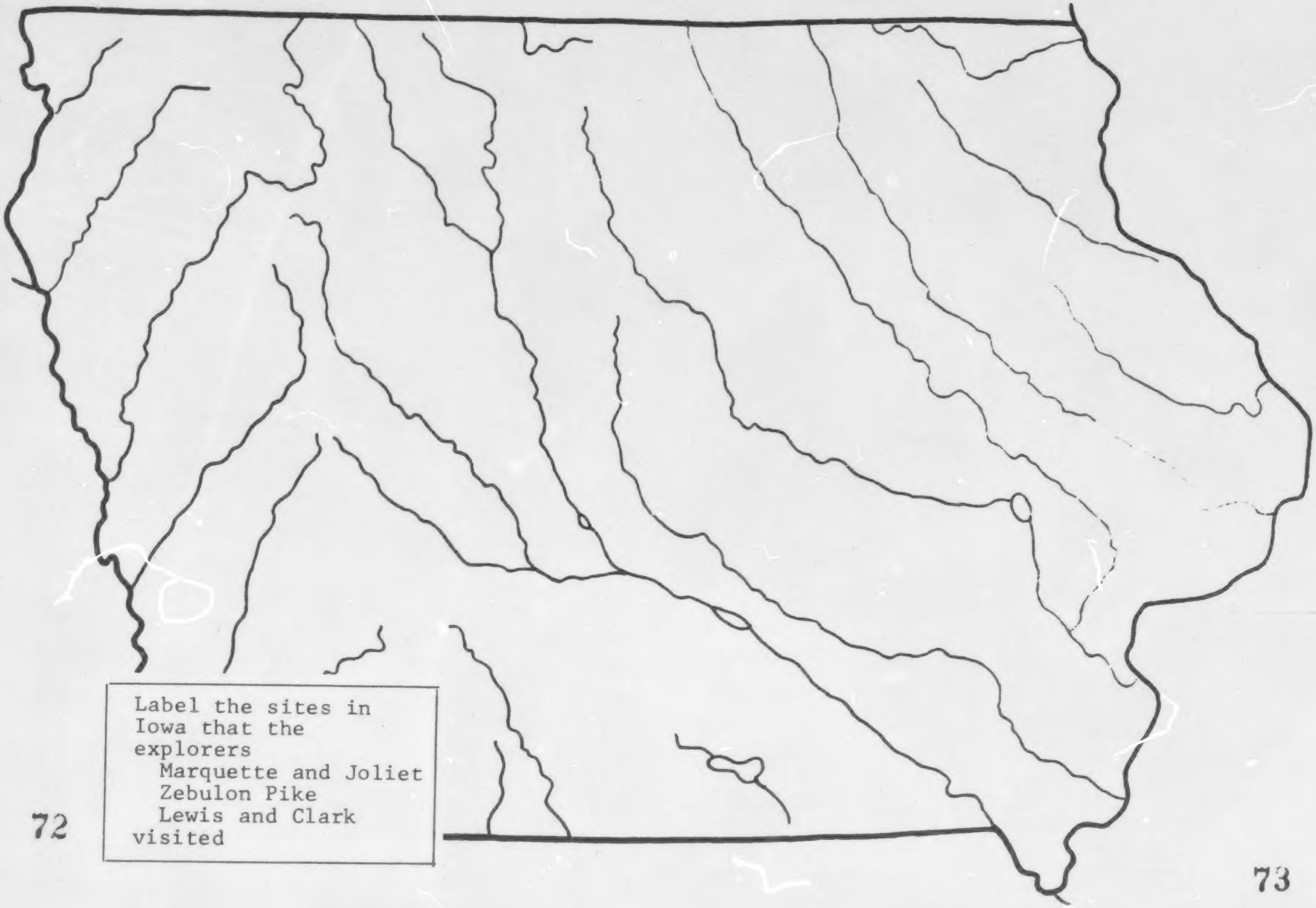
OTHER TRIBES IN IOWA

Mascoutines:	The Mascoutines also traveled across the Mississippi River. They were from the Algonquian (Woodland) group. For awhile they occupied the large level island near the present town of Muscatine, and other nearby territory. They were last mentioned in 1779.
Peoria:	Believed to be part of the Illinois tribe. Lived in parts of eastern Iowa and Illinois. They were constantly being attacked by the Sacs and Foxes. They were from the Algonquian (Woodland) group.
Tamaroa:	Little is known of this tribe except that it was Algonquian (Woodland) in nature and it was connected to the Sac and Fox tribe.
Ponca:	The Ponca tribe was Siouan (Plains) in nature. It is believed that it was part of the Omaha tribe.


105°
100°
95°
90°
85°
80°
45°
40°
35°
Dakota
(Sioux)
Winnebago
Sauk (Sac)
Kickapoo
Fox
Pottawattamies
Ioway
Illinois
(Ponca)
Omaha
Oto
Mascoutines
Missouri
SCALE OF MILES
0
100
200
300

Indian Tribes - 1700 A.D.

IOWA PROJECT MAP



Label the sites in Iowa that the explorers
Marquette and Joliet
Zebulon Pike
Lewis and Clark
visited

LESSON 7

INDIAN FOOD

Objectives

1. The students will learn and be able to list several different ways the Indian prepared food.
2. The students will learn what tools the Indian used in planting and harvesting food.
3. The students will learn what pemmican was and how it was made.
4. The students will recognize the wild food that was gathered by the Indian.
5. The students will realize the importance of the buffalo to the Plains Indian.

Activities

1. Make sugar from maple syrup.
2. Parch corn, dry meat, fruit and vegetables as the Indians did. Compare this method of preservation to the ones we have today.
3. Have the students find out how the Indians ground corn into cornmeal. Make cornbread with the cornmeal the students have ground. Compare with the cornmeal bought in the stores today.
4. Have students investigate further what wild vegetables and herbs were used. Fix some of them as the Indians did in the past.
5. Discuss how eating habits of the Indian differ with the eating habits we have today.

FOOD

While the Plains tribes relied mainly on meat for food and the Woodland Indians existed primarily on corn, they both shared many of the same cooking methods.

Meat was cooked several different ways. Broiling was the easiest and quickest. The meat was held over the open fire, sometimes skin and all, by a stick or placed on a rock near the flame.

Pit cooking required some preliminary steps before the actual cooking process could begin. First, a hole about eighteen inches deep was dug and lined with stones. Then a fire was made near the hole and in the hole. The fires were allowed to burn down to coals. After removing the coals from the pit, the Indians placed their meat and sometimes vegetables, wrapped in a hide package, into the pit. The coals were then spread over the hide package and covered with earth. After a good half day had passed, the package was ready to be dug up and ready for eating.

An interesting and perhaps to some, a rather unappetizing sounding method of cooking was occasionally used by the tribes after a large animal had been killed. The stomach of the animal was washed and the inner lining removed. The stomach was hung like a kettle on a tripod and filled with water and meat. Hot stones, heated on a nearby fire were added to the stomach until the water inside began to boil. The cool stones replaced by hot stones kept the water boiling until the contents were done. Both the food and the stomach lining used as the kettle were eaten.

On the plains a large group of braves rode out into the huge buffalo herds. The women followed close after them to strip the hide from the fresh carcasses and cut out the choice pieces of meat and tallow and take them back to camp. Once back at camp they cut the meat into thin strips and hung it from frames made of poles to dry. They then stripped the tallow (or fat) off in flakes. The meat hung to dry until cured, which only took about one day on the hot dry plains. When dry, this meat was known as jerky. A strip of jerky was about 2 feet long, 1½ inches wide and about ¼ inch thick. The meat was eaten cold or could be used in soups, stews, or boiled. It was stored in rawhide bags and was a good food to carry when traveling.

Pemmican was a popular and nourishing food eaten by the Plains Indians and used by the Iowa tribes. Pieces of jerky were pounded to a powder. Dried berries, mulberries, black haw, juneberries or choke cherries, were beat to a pulp using seeds and all. The powdered jerky and berry pulp were mixed together and mixed with melted buffalo fat. This combination was packed in wet rawhide cases and dried. The wet bags shrunk and compacted the pemmican. Frontiersmen in the early days of the United States liked the meaty mixture and used it also.

A Woodland Indian traveler carried an interesting food made of parched corn mixed with maple syrup and pounded into a powder. A hungry traveler sometimes lived for days on a pouchfull of this "traveling food."

Gardening was not widely practiced in Iowa. In the beginning only the gathering of seeds, fruits, wild vegetables, and roots were practiced. Later seeds were sown, planted and cultivated. Horses, too, changed the Indian's diet making meat easier to obtain.

When working in their gardens, the Indian women used homemade tools constructed of materials which were easily found around them.

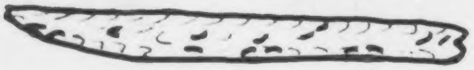
Hoes were made of stones shaped by chipping the rock until it was fashioned into a desirable form. Spades were made this way also. A hand axe wor tomahawk was also used.

The women of the Indian cultures did all the cleaning and preparing of the meat, planting, and harvesting of the gardens, and cooking of the food. When a visitor arrived, she would offer whatever she had prepared immeduately, no matter what time or how many people called. When her man came home, it was her duty to set food before him and then eat afterward.

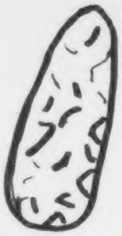
THE IMPORTANCE OF THE BUFFALO TO THE PLAINS INDIANS OF IOWA

The buffalo was used for more than just food. The Indians made many items out of almost all parts of the huge beast. The tail was used for brushes and flyswatters. The horns were used for spoons, tools and ceremonial headdresses. The flesh and bone marrow were used for food. The hides and pelts made clothing, robes, and caps. Shields, moccasins, ropes and bull-boats were made from rawhide. Bowstring and thread were made from sinews and tendons. The teeth were used for ornaments on clothing and necklaces. Glue was made from hooves, which also made good rattles. Ribbones were used for runners on dog sleds and snowshoes. Bone splinters made needles and awls. A softener for treating hides was made from Buffalo brains. Saddlebags and tepees were made from the tanned hides.

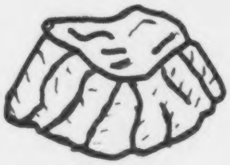
INDIAN TOOLS



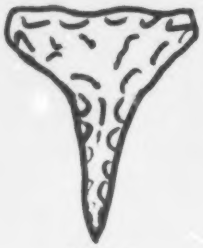
Stone blade - a striking weapon



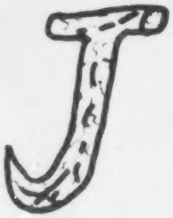
Celt - axe without handle



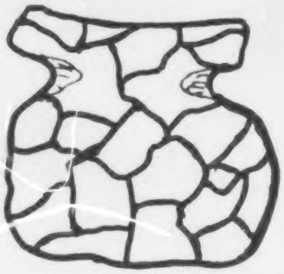
Thumb scraper



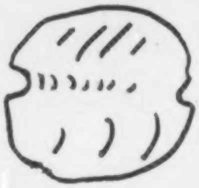
Drill



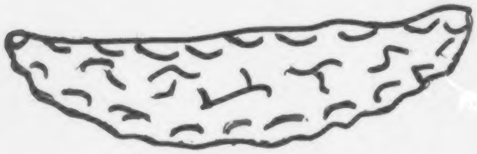
Stone fish hook



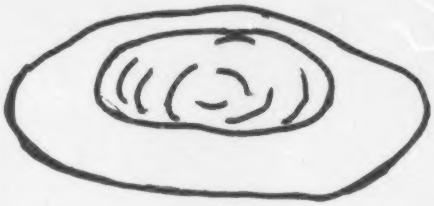
Notched hoe



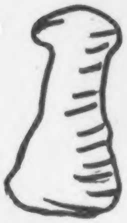
Maul



Knife

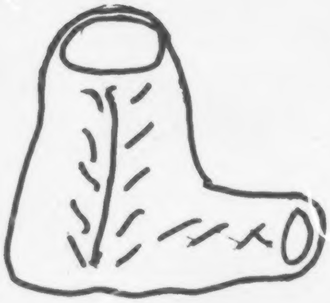


Mortar

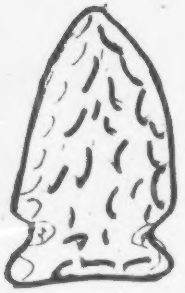


Pestle

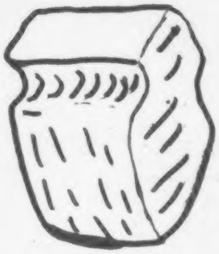
Used for making corn meal



Pipe



Arrow point



Handle type hand axe

PARTIAL LIST OF WILD FOOD THAT WAS GATHERED IN IOWA BY THE WOODLAND INDIAN

Smooth sumac
Wild ginger
Common milkweed
May apple
Elderberry
Black haw
Jerusalem artichoke
Dandelion
White oak acorns
Hazel nuts
Hickory nuts
Butternuts
Black walnuts
Hog peanuts
Ground cherry
Hackberry
Clover
Jack-in-the-pulpit
Water lily
Ground nuts
Wild garlic
Leaks
Wild onion
Carrion flower
Strawberry
Crab apple
Wild plum
Canada plum
Choke cherry
Blackberry
Black rasberry
Prickly gooseberry
Black currant
Grapes
Burdock
Violets
Nettle (flavoring)
Tumbleweed

LESSON 8

INDIAN CLOTHING

Objectives

1. The students will learn the materials the Indian used to make clothes.
2. The students will better understand the method of tanning.
3. The students will learn that clothing changed for different seasons and occasions.
4. A better understanding will be gained of how the Indian decorated his clothing.

Activities

1. The students can find out what materials the Indian used for his clothing. How did the white man change the way the Indians made their clothing? Find out how the Indian decorated his clothing and compare them to the clothing we wear today.
2. Collect pictures of the clothing worn by Indians for display.
3. Find out more about the differences of mocassins between tribes. Why was a difference necessary?
4. A demonstration of tanning could be given to show more clearly the sequence the Indian women performed on the hide.

CLOTHING

Almost all Indians made their clothes of deerskin unless they lived in a very hot climate. Even then, they made shoes and other articles of leather. Long leggings with fringed seams were used by many tribes and fur robes or blankets served as overcoats in regions where the weather was cold. Each tribe cut their clothing in certain ways and decorated them differently. Each Indian tribe had their own special moccasin pattern, occasionally adapting a special design from another tribe or borrowing the moccasin of another tribe to deceive the enemy.

Bright colors and artistic ornaments, particularly beads and feathers, were typical of all Indians. Woodland Indians adapted the design of flowers, leaves, vines and birds because they saw these things in the forest. The Plains Indian, however, saw camps of cone shaped tepees, a straight horizon or peaked mountain ranges in the distance. Their designs are geometrical because of these influences.

The Indian women not only made the clothing but also skinned the animals and prepared the skins. They knew how to make deerskin very soft and pliable. After a skin was cleaned, it was soaked in a nearby stream. The wet skin was then staked out and any remaining flesh was scraped off. The Indian women then washed and rinsed the hide and left it staked in the sun to bleach. Again the skin was staked, but this time the women removed all the hair. The last step was to beat the hide with a rock hammer for softening.

Tanning required a much similar procedure but the softening was done with a mixture of animal liver and brains gently rubbed in the skin.

The shape of the skin determined what article of clothing was made. Once the hide was cut out holes were punched with a sharp stone and sewn together with buffalo sinew (a cord which joins the muscle).

The women wore long buckskin dresses, fringed at the bottom, with short fringed sleeves, a sort of cape, leggings and moccasins.

The men wore a shirt fashioned much the same as the dresses with the shoulder seams sewn but often leaving the sides open. In later periods, sleeves were added and the sides were sewn together. A breechcloth was the summer mode of dress for men and boys and in winter, buffalo hides with hair turned inward were worn. Warm buffalo hides or robes were also worn as outer garments.

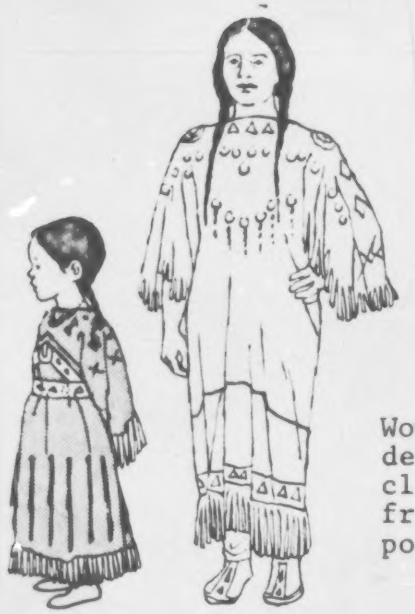
Leggings were a long buckskin tube and pulled over the leg, women's to the knee and men's to the hip and tied with a belt.

Moccasins were originally shaped from only one piece of soft buckskin and tied with a drawstring and cuffed over. Later a sole of a firmer rawhide was added making longer wear.

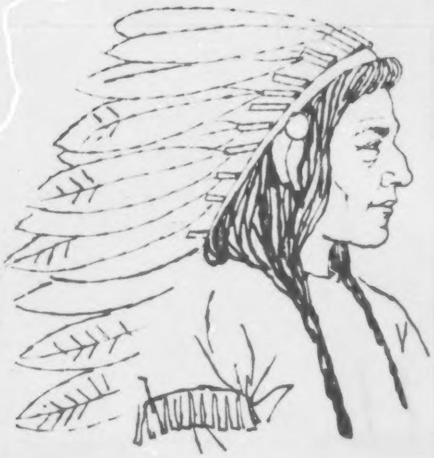
The Plains Indian is often shown with a feathered war bonnet. Actually only a few wore it. It was a badge of distinction and also magic protection in battle. Generally the men wore a few eagle feathers and a bit of beadwork attached to hair at the base of the neck, or a fur hood or cap, sometimes adorned with buffalo horns at the sides. The war bonnet was very special and when one was to be made the owner gave a feast. The cap maker handed each feather to the owner, who told him what brave deed entitled him to wear the feather. Then it was added to the cap. The making of the war bonnet was a religious occasion to the Indian and he felt strength was gained to overcome his enemies.

The warrior himself caught the eagles to get the feathers for his cap and as only a dozen good feathers were found on each bird, he had to catch a good many eagles.

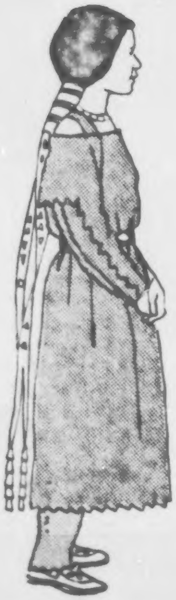
INDIAN CLOTHING



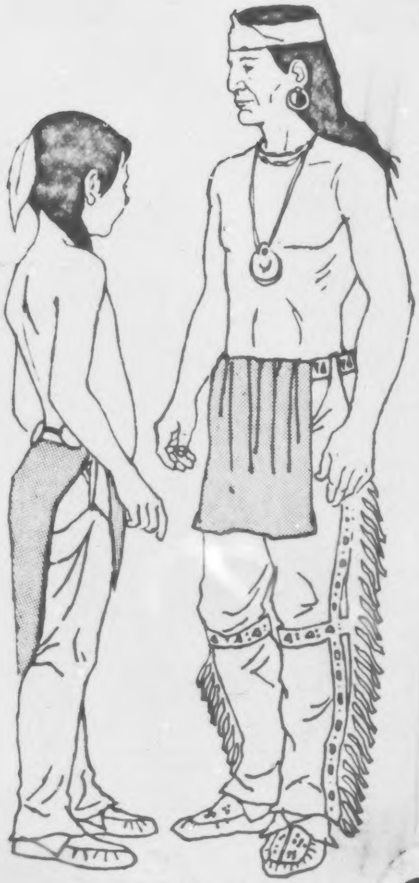
The chief or
leader wore
a long head-dress of
eagle
feathers.



Women often
decorated their
clothing with
fringe and
porcupine quills.



On warm summer
days men wore
a breechcloth.



LESSON 9

INDIAN WARFARE

Objectives

1. The students will learn the weapons used in Indian warfare.
2. The students will become acquainted with the term "to count coup" and its importance to the warrior.
3. The students will be able to recognize the difference between the warfare of the Woodland and Plains Indian and why they were different.

Activities

1. Find out about the war bonnet of the Sioux and what entitled him to wear the bonnet.
2. Learn more about how the Indian made his weapon and how they changed with the coming of the white man.
3. Discuss the attributes of a good warrior. Do those same things still hold true today?
4. Compare warfare of the Indian to the warfare today. How has it changed and why?

INDIAN WARFARE

The Indian prepared himself for war to protect himself. He never went on a hunt without watching for enemies. On the march, the tribe assigns all the duties of carrying the burdens to the women, because it was necessary for the braves to be armed, ready, and on the alert. The fighting done by the Indian against the white man was a long struggle to keep his lands. The cause of war between the tribes was another matter entirely.

In a lean year the Indian had to go far afield to obtain food, sometimes trespassing on lands of a neighboring tribe. This could lead to war. Or perhaps some young braves would kill an Indian of another tribe to prove their courage. The angered tribe was sure to avenge their own and begin a feud which could go back and forth for many years.

Since Indians were hunters, using their bows and arrows to obtain meat, they turned these same skills to warfare. Courage was the most admirable trait. A warrior would fight to gain recognition and the feathers on his head told how many times he had succeeded. This was referred to as counting coup.

To "count coup" a brave must rush up and touch a wounded enemy. Since the wounded man was usually surrounded by members of his tribe this took great daring.

A dance took place before the Indian went into battle to get the spirit of the warriors raised. The Indian painted his face to scare the enemy but also for the practical reason of protection against insect bites and sunburn. The paint also indicated a certain society to which the Indian belonged.

They first covered their face with buffalo grease in the case of the Plains Indian or deerfat if a Woodland tribe. Then they rubbed on powder paint, red and white, made of clay, black from charred wood, yellow from bullberries or moss. A face completely blackened meant mourning of scalps taken.

The Sioux tribes of the Plains often wore great feathered war bonnets because they were believed to contain magical powers. A shield made of buffalo hide or sometimes a tiny shield said to have magical powers accompanied the brave.

His bow, made in February of ashwood, was capable of great force. A lance with a tip made from flint was decorated with crow feathers or owl feathers. Some Plains Indians put a lance head on the end of the bow and made a double weapon.

The Plains Indian used a "skull-cracker" made of a wrapped stone loosely attached to a handle and it was thought to have supernatural powers. The tomahawk, made from stone, was another common weapon.

Arrows were made of ash, cherry, or birch and tipped with flint, obsidian, hardened sinew, horn, shell, bone, and sometimes bear or panther claw, which was supposed to be exceptionally powerful. The tips of war arrows were specially attached so that they would come off and remain in the wood when the shaft was pulled out. The Indians decorated their weapons and each individual had his own special length so he could claim the weapon and the game he had killed. Notches on the arrow represented lightning, to make the wood bleed freely and keep the shaft straight.

As mentioned previously, most tribes had certain societies or degrees, each with its own emblem and duties. A youth entered the lowest, winning promotion be deeds, and wearing marks of honor after they had been acknowledged. Among the Sioux, a red band painted on the warrior's robe meant a wound. A black hand or Eagle's feather with a red spot meant the wearer had slain an enemy, while a notch cut in a feather was an indication that he had cut the victim's throat.

The Woodland Indian did not use the war bonnet nor did he ever ride a horse about in battle as did the Indian of the Plains. The bow and arrow was the chief weapon with the aid of a stone tomahawk and war club. Later, they were given steel by the white man to make heads for their tomahawks.

Both the Woodland and the Plains Indian shared a famous scalp dance and warriors kept "war bundles" which were leather bags containing objects which they thought would bring success in war, stones, sticks, or any dead small animals. These were passed on to the younger men and were the most precious heritage the Indian could leave behind.

The environment had an effect on the type and size weapon that was used. The Later Plains Indian was on horseback and carried a large bow or lance. This never would have worked for the quiet Woodland Indian who relied on quick but silent movement. A smaller bow and arrow were used as well as an occasional blowgun.

LESSON 10

INDIAN HOMES

Objectives

1. The students will see that the lifestyle and climate determined the type of shelter used by the Indians.
2. The students will learn how a tepee was constructed.
3. The students will learn how a wigwam was built and the materials required for construction.

Activities

1. Have students find out what effect the environment had upon the type of shelter used by the Indian. Contrast the comforts of the Indian home with the homes today.
2. Research to find out what materials were used in making the tepee; where the materials were obtained; who made the tepee; how it was decorated; why the Indian chose the designs which were used on tepees. Find out more about the furnishing of the tepee.
3. From the description obtained of the wigwam and tepee, have students construct examples of each. Draw diagrams, decide on the materials that will be used and the size of the dwelling in a group discussion.
4. Make an outline of an Indian home using the two basic structures discussed as main points.

SHELTER OF THE IOWA INDIAN

Indians built many kinds of homes because they lived in different climates and had different building materials. Those who moved about a great deal had simple shelters they could carry easily, or temporary shelters. The Plains Indians of Iowa used primarily the tepee while the Woodland Indians built wigwams or a close copy of the wigwam called a wickiup. For religious reasons these Indian homes were placed facing the east so that the rays of the sun were the first to enter the home each morning.

The women of the tribes were responsible for the construction of the homes. When making the outside covering for the tepee or wigwam, neighbors or relatives would join in, very similar to an old-fashioned quilting bee.

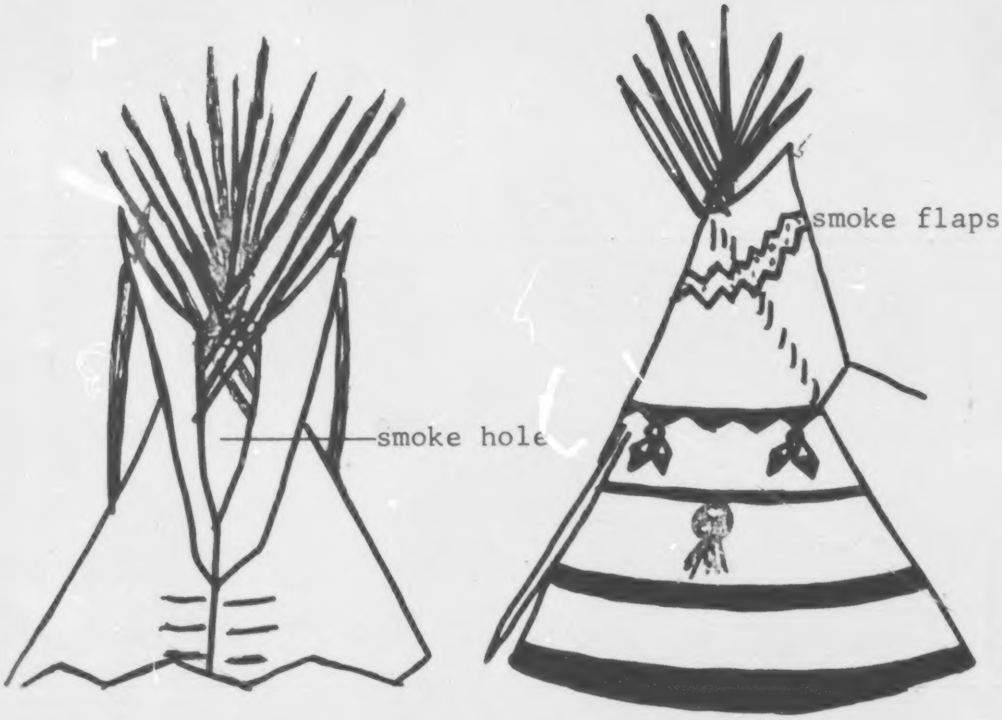
To build a tepee, three main support poles from eighteen to twenty feet long were placed in a tripod shape. Twelve smaller poles were added, four between each of the main support poles, for extra strength. This frame was then covered with buffalo hide. Many hides were needed; sometimes up to thirty hides were necessary to cover the tepee which was about sixteen feet in diameter upon completion.

The husband would often decorate the outside of his wife's tepee using paint made from colored earth or plant juices. The pictures usually showed some scenes from his own life, a battle, a horse stealing raid, or a long journey to a different land.

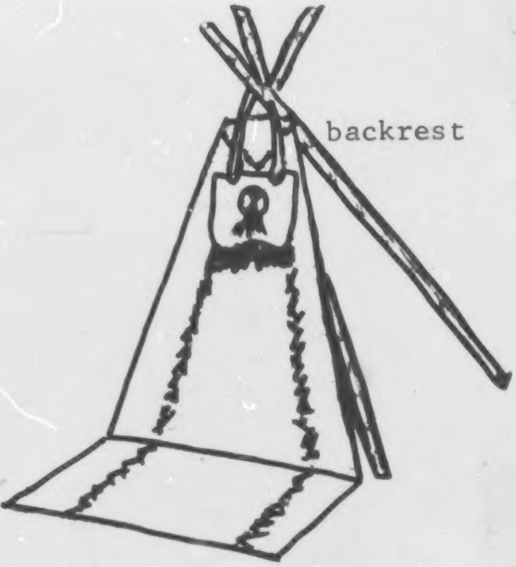
A smoke hole was located on the front of the tepee toward the top. Flaps were attached to shorter poles so the smoke hole could be closed in case of rain.

A lining was added to keep the tepee waterproof, cool from the hot sun of the summer, and keep out the cold winter air.

Inside the tepee soft animal hides covered the floor. In the center, a fire ring, about two feet in diameter, was located. The fire ring was dug to a depth of about four inches and surrounded by stones.



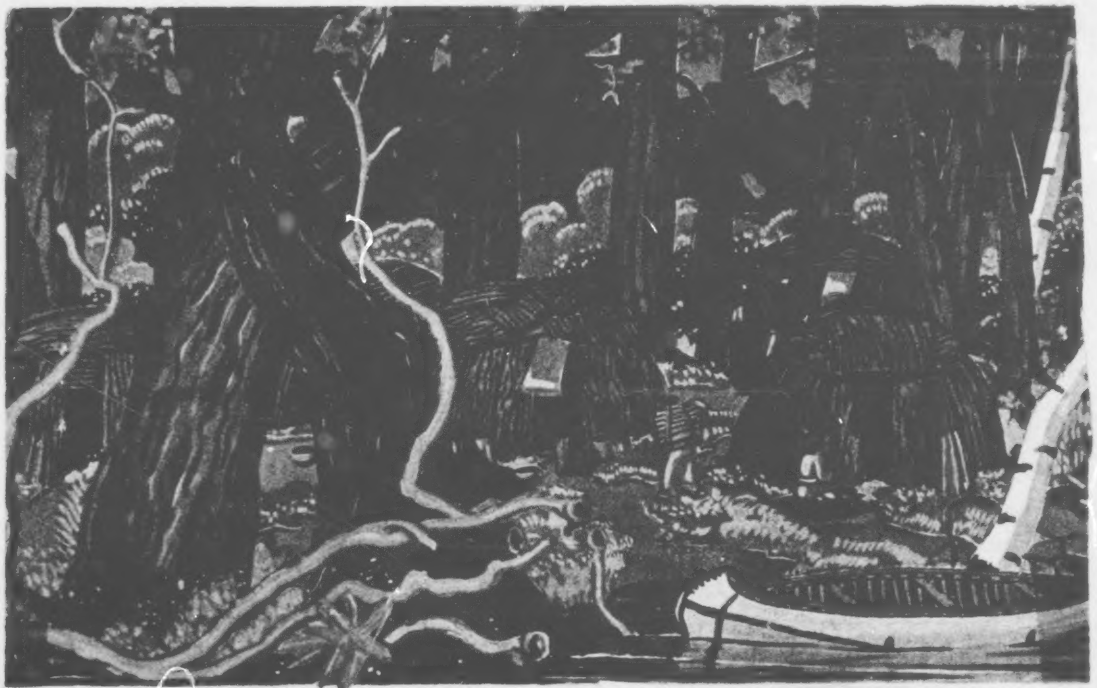
The tepee furnishings were very few. The bed was a pallet of buffalo hides with robe coverings. Rawhide pouches, bags, and cases were used for storing meat and clothes and kept along the edge of the tepee. At the rear of the tent, backrests could sometimes be found. These were made of poles fashioned into a tripod, from which a decorated mat hung. The mat was a foot longer than the tripod allowing the additional length to be used as a seat.



The wigwam, or wickiup as it can also be called, used by some of the Algonquian or Woodland Indians, was a circular, dome-shaped structure made up of a framework of saplings placed in the ground. The saplings on opposite sides were bent inward, twisted together, and tied with bark fibers. This was repeated all the way around until a round dome framework was completed. A wigwam would then be covered with hides similar to a tepee covering, slabs of bark used as shingles, or grass mats.

At the top of the dome a hole was left in the center to be used as an escape for smoke. During a heavy rain this hole could be covered.

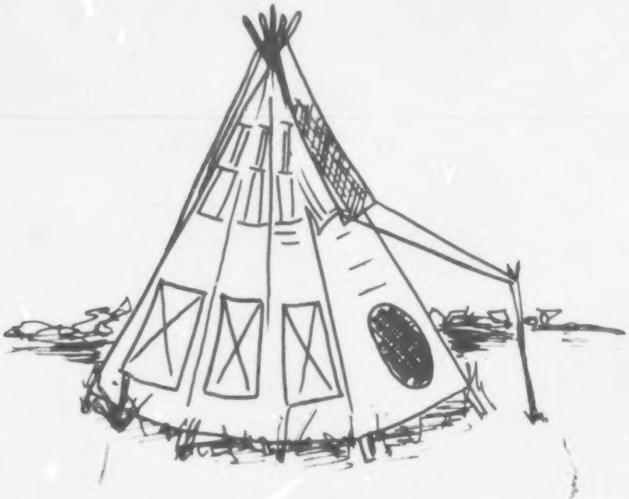
As the Indians of Iowa were often moving to another campsite, the hides, bark, or mats used for the outside covering of their homes were taken along with them and placed upon a new framework once they reached their destination.



Algonquin Indians lived in round or oval wigwams. A framework of saplings was covered with slabs of elm bark.

How to Make a Tipi

Avid and hardy campers are usually looking for new things to try. Here is a real challenge - - for them and you. Those who know say tipi camping is both fun and comfortable. So - - whether you make a scale model or a full size tipi - - have fun! The following directions can be used for a 15" or 15' tipi.



MATERIALS: (for 15' tipi)

39 1/3 yards , 72-inch duck, 10 to 12 ounce (already waterproofed)
17 yards, 72-inch duck for lining (optional)
5,000 yards, rot-resistant thread
10-15 feet, tie tape (fold 3-inch strips of canvas over twice and sew)
20-25 18-inch wooden pegs, 1-inch thick
45 feet, ½-inch manila rope (for poles)
100 feet, ¼-inch nylon cord (for pegging)
200 feet, ½-inch cotton cord (for optional lining.)

PROCEDURE:

Lay out and cut your tipi according to pattern #1 on the next page. 10 to 12 ounce duck canvas is recommended. Pick a spot away from trees to avoid dripping and falling limbs. Clear the ground.

Tipi should face south (traditional with plains Indians partly because of religion and partly because of wind directions).

Mark off a circle of about 12 feet in diameter for your tipi.

Tie off three poles as shown in the illustration. Do not cut the rope! Diagram #2.

Set up the tripod in position as shown in diagram #3.

Lay poles 1,2,3,4 in the front crotch. Lay poles 5,6,7,8, also, in the front crotch on top of the first 4. Place poles 9,10,11 in the rear crotch. Walking left, wrap the rope around all the poles 4 or 5 times ending at pole 'N'. Diagram #4.

Drive the anchor peg in next to the fireplace at a 45 degree angle.

Tie the rope off tightly, binding the poles tight to the ground. Align the lifting pole with the center mark on the cover, extend 6" beyond the cover, and tie in place. Fold edges to the center.

Fit into place with the other poles and unfold. Fit the smoke poles into their pockets.

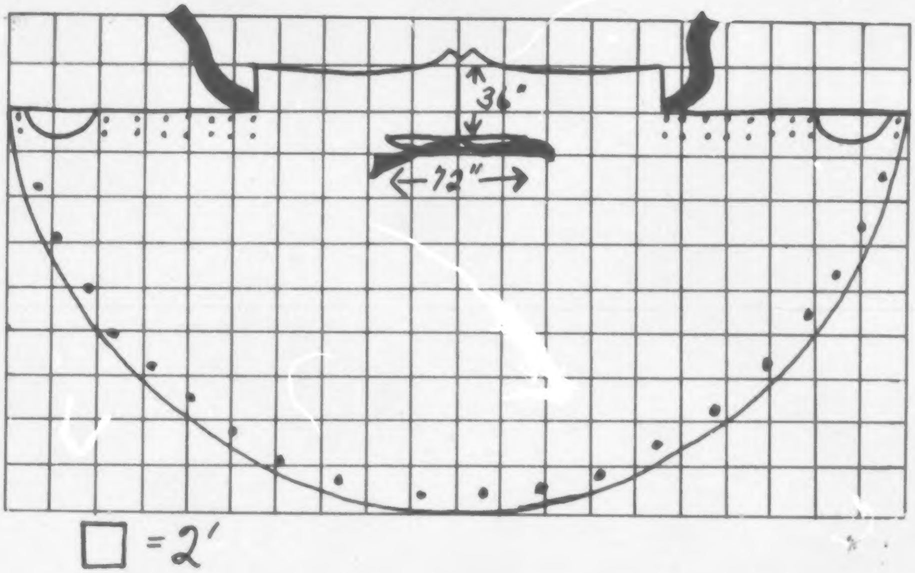
Lace the cover down tightly as in diagram #5.

Tie down with 20-25 pegs tilted away from the tipi.

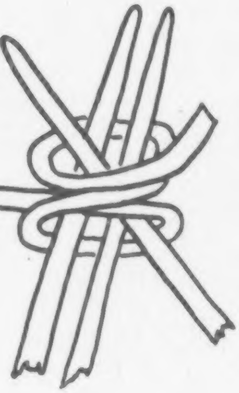
If the cover fits loosely, go inside and push all the poles out an equal amount.

This is basically how to erect the cover of a tipi. There are many details and certain refinements each builder will encounter. Then there are the lining, fireplace, draft control, etc. which interested persons may research themselves.

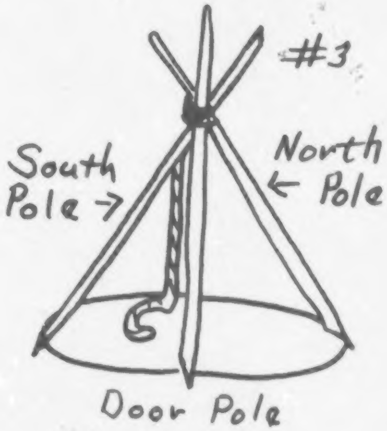
#1



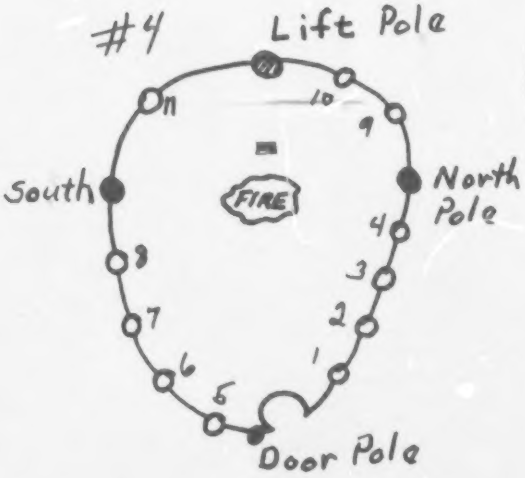
#2



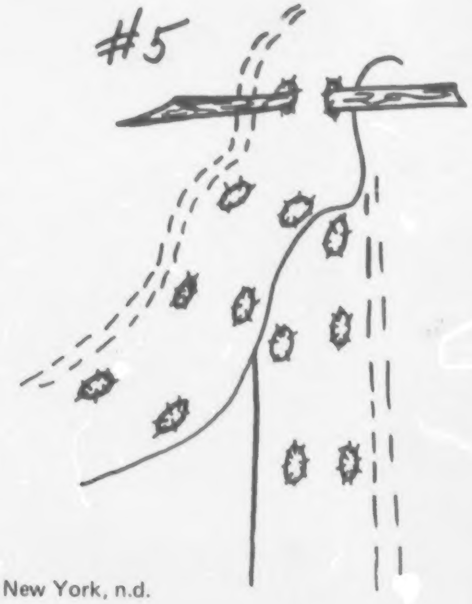
#3


South Pole →
North ← Pole
Door Pole

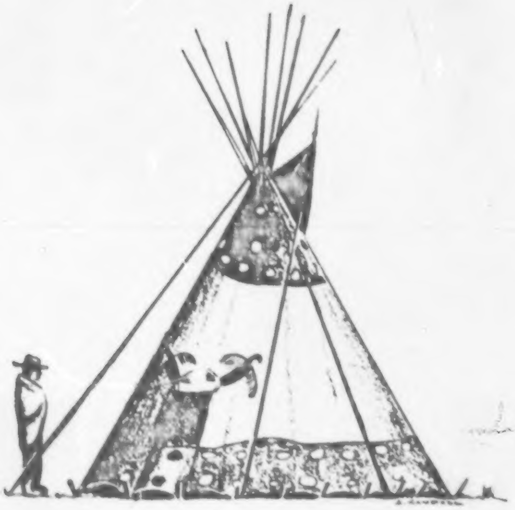
#4


Lift Pole
11
10
9
South
FIRE
North Pole
4
3
2
1
8
7
6
5
Door Pole

#5



Woodstock Craftsman's Manual 2, Jean Young, ed. New York, n.d.

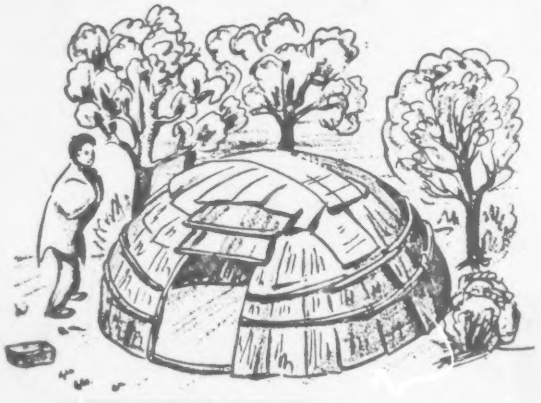


ON THE PLAINS

The Indians of the Plains moved alot. They needed a home that could be moved too. They used tepees. Tepees were made of tall poles which leaned together. Twelve or more buffalo hides covered the poles.

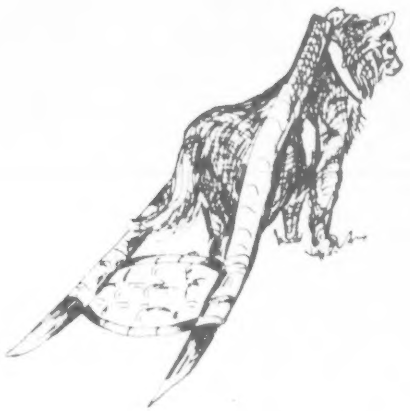
IN THE FORESTS

In the forest and woodlands a wigwam was built. The Indians bent long, thin branches to form a frame. They covered the frame with elm bark.



How to Make a Travois

Since the Indians did not make use of the wheel for transportation, they had to drag their possessions. The travois was pulled, dragging on the ground, behind a horse or dog. If you have a cooperative pet, you might like to try making this dog harness and travois.

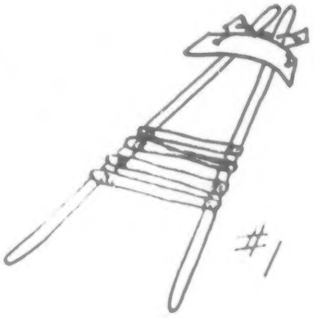


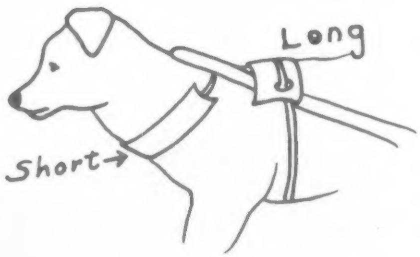
MATERIALS:

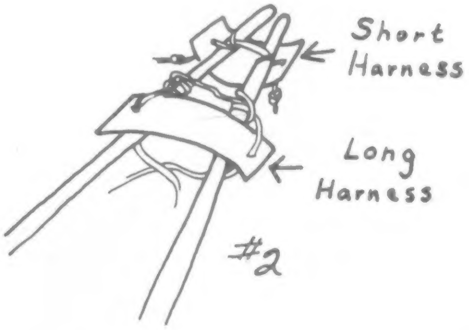
Two poles (could use broom handles), two leather thongs or pieces of rope, one 12" long, the other 20" long, two pieces of harness (denim, felt or leather) one 2" x 8", one 2" x 12-14", six to eight sticks for platform (graduated lengths if possible), twine or light rope for tying the sticks to the platform.

PROCEDURE:

1. About 1/3 of the way down make the platform by tying sticks to the poles.
2. Then attach the harness with rope or leather thongs. The shorter piece of harness should be under the poles, the longer on top.
3. Slip the lower harness under the dog's neck, tightening it to fit snugly. Pull the top harness across the dog's shoulders. Pull the rope or thong through the harness and in back of the dog's front legs. Tie it at the center of his chest. The poles should extend several inches in front of the harness.







LESSON 11

INDIAN RELIGION

Objectives

1. The students will develop an insight into the religious beliefs of the Indian.
2. The students will understand the role of the shaman in the Indian culture.
3. A relationship between healing and many wild herbs and flowers will be established.
4. The students will understand the importance of vision in the Indian's life.
5. The students will understand why ceremonies were meaningful to the Indian and understand some of the rituals which they involved.

Activities

1. To learn more about the healing qualities of the herbs and flowers, have students research some of the Indian medicines in the list. Find out how they were prepared and used in the healing process. Samples of many of the more common herbs and flowers in the proper season can be found, but students must be cautioned not to experiment on their own.
2. Have the students learn more about some of the ceremonies mentioned. Using reference books for details, have groups or individuals tell and make pictures explaining the particulars of a specific ceremony or the ceremonial practice of a certain tribe.

RELIGION

The Indian tribes of North America held similar religious beliefs but not all shared the same religion. Most important was the belief in a mysterious magic force in nature. The Indians felt that this special force was above all humans and helped to shape their lives. Indians needed the spirit power to feed them, clothe them and defeat their enemies. The Algonquian tribes called this special power "Manito" and believed that it could be obtained through certain people and certain ceremonies. This "Manito" or spirit power might be contained in special animals, places or things making them even more powerful or dangerous.

The Iowa Indians believed in a Great Spirit. This powerful spirit was usually symbolized by the sun. There were, of course, many other spirits as well.

A shaman was the religious leader of the tribe. The shaman supposedly possessed a closer contact with the spirits and was said to have visions. Another name for the shaman, and probably more familiar, is Medicine Man. His job also included healing the sick as well as praying for their recovery. Medicine made from herbs used by these ancient medicine men are still useful to us today.

Visions were a great influence to the Indians. Boys as young as eleven years of age were sent out on their own without food or weapons to pray. They waited for a vision to appear and would not return until this had occurred. Many were weak and some near death when they returned to camp.

The prayer position is totally opposite to that of the white man. The Indians stood tall with their arms outstretched rather than kneeling with head bowed. They asked for forgiveness or a sign to guide them.

Ceremonies of many kinds were held to make sure enough food would be gathered. Hunters performed ceremonies to keep the game abundant. The Plains Indians of Iowa held a special Buffalo Dance. The dance was performed in hopes that the Indians would do well in their hunt for the great shaggy creatures so important to their well-being.

Tribes to which farming was important held ceremonies for rain and at harvest time. Woodland Indians performed a Green Corn Dance to celebrate the year's first corn crop.

The most important ceremony of the Plains Indians was the Sun Dance. This dance supposedly fulfilled vows made to a spirit in return for their help. The Sun Dance would last for several days and as part of the ceremony men sometimes tortured themselves by attaching strings to their chests and tugging until they tore free.

Legends passed down from generation to generation about spirits, developed into these ceremonies. Indian legends included stories explaining occurrences in nature, the origin of people and tribal heroes.

The calumet, or peace pipe, was said to have spiritual values. It was used to welcome visitors, seal a treaty, keep hunters safe, and warriors brave during a battle.

The number four is sacred among many tribes. It represents the four directions as does the common Indian cross. The four directions are sacred because they are connected with the idea that the Great Spirit is everywhere - north, south, east, and west.

INDIAN MEDICINE - HERBS AND FLOWERS

Lotion made of Golden rod flowers or bruised wild onion - for bee and wasp stings

Garlic poultice - carbuncles

Warm poultice of corn meal - boils

Steeped blackberry runners - diarrhea

Tea from sumac leaves, roots and berries - dropsy

Smoke smudge of evergreen branches - colds and respitory

Oil of acorn or boiled bark of elm - burns

Chewed ash bark - felons and sprains

Leaves of jewelweed - poison ivy, nettle inflamation

Pulverized heads of puff balls or spiderwebs - arrest bleeding

Decoction from the root of wild yam - ease pain of childbirth

Sneeze weed - induce sneezing to expel placenta

Juice of chokeberry or boiled root of wild plum or wild cherry - worms

Tea of red cedar berries - asthma

Skunk cabbage - drive out consumption

Racoon fat - aches and bruises

Golden rod and wild current - duiretic

Sap from spruce tree - kidney trouble

Mint leaves - insect bites

Dried pulverized green elm bark - would application

May apple - purgative for the bowels

Wild cherry - drive out fever

LESSON 12

TRANSPORTATION AND COMMUNICATION

Objectives

1. The students will be able to list the methods the Indians used in traveling.
2. The students will see the difference between the traveling methods of the Plains and Woodland Indians.
3. The students will be able to understand what a travois is and how it was constructed.
4. The student will be able to understand the impact the horse made on the Indians of the Plains.
5. The students will understand the importance sign language played between the Indian tribes.
6. The students will understand the role wampum played other than being decorative.
7. The students will be able to see how smoke signals were used and relate it to the telegraph system of the white man.
8. The students will be able to name the several different ways in which the Indian communicated.

Activities

1. The students could construct their own autobiographies on long strips of paper adding pictures to mark their own significant events.
2. Have the students make a "Dakota Calendar" of special room events which have occurred throughout the year.
3. Classmates could write special messages using the written symbols of the Indian and give them to other students to translate.
4. Simple sign language might be used as the only method of communication between students for a designated amount of time to show the short-comings of this method of communication. A discussion could follow on the problems they experienced while using sign language.

5. A tape could be made of different Indian terms. Students could use the tape to learn the different words and their meanings.

6. Students may choose to make up their own method of sign language.

7. A replica of a travois could be made and students could experience first hand the feelings of the Indian who pulled their belongings this way.

8. Pairs of snowshoes could be brought into the classroom and students could be shown how they were used by the Indian. How are the snowshoes of today different from the snowshoes worn by the Indian? A brief discussion can conclude with a chance for students to try on the snowshoes.

TRANSPORTATION

The Indians lacked horses, oxen and other large domestic animals in the early days and they never developed the idea of the wheel, so narrow trails became their roads and because of the slow travel methods, communication and socialization was almost non-existent. This may have accounted for the loose organization of the Indian nation.

The Plains Indian drug a travois (trah voy') either behind a dog or attached to the strong shoulders of the Indian woman. A travois is a roughly made sledge constructed of two poles with a net or platform made of leather or bark strung between. The poles extend beyond the platform and serve as handles. Later horses were used to pull the travois.

A travois would have been of little use to the Woodland Indian of Iowa because of the thick vegetation. They instead transported their goods on a hickory wood burden frame carried on the shoulders of women. In the winter, when the deep snow slowed down their progress, a bark toboggan was drawn by the women. For quick travel a snowshoe was used. Soon all Indian tribes who lived in the snowy regions of the United States had adopted this clever idea.

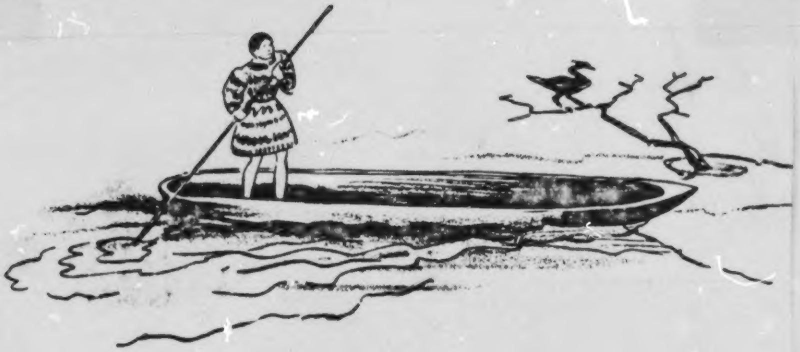
The Indians traveled on routes which were the easiest. This meant avoiding rough land or by-passing hostile neighbors. Along lakes and rivers were the most popular areas, as well as the rivers and lakes themselves.

The Woodland Indians made excellent canoes, very light and seaworthy. Birchbark made the best canoes, however elmbark was often substituted because it was easier to get even though it had a tendency to warp. Dugout canoes were used as well. A log was burned or cut to form the inside and the outside shaped to that of a canoe. Each tribe made its own type of canoe.

The Plains Indian, who had fewer streams and highways to choose from thought of water as an inconvenience except in the case of quenching their thirst and that of their horses and dogs. They constructed a round clumsy bullboat that was hard to control. The flat, bowl-shaped boat carried the supplies, women, children, babies and the very old. The braves did not care to ride in the awkward vehicle so swam or helped get the boats across by steering or towing to keep from capsizing.

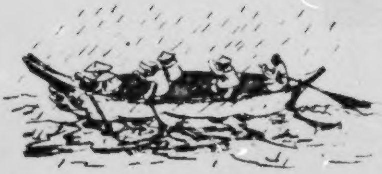
Again, environment played a tremendous part in determining the means of transportation for the Indians. The Plains Indian relied on the buffalo to provide the covering for his awkward bullboat, while the Woodland Indian used the trees of his native forest to make the swift and graceful canoe.

CANOES



Dugout canoes were made out of huge trees. By burning the wood, Indians were able to shape the canoe.

3



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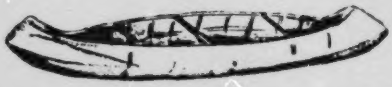
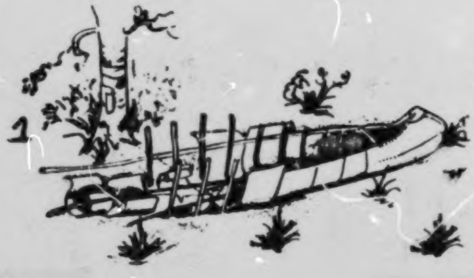
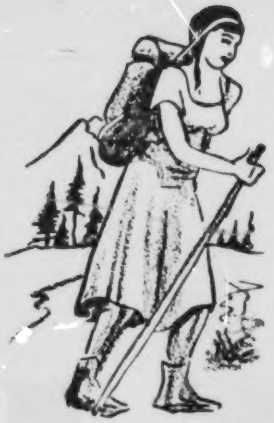


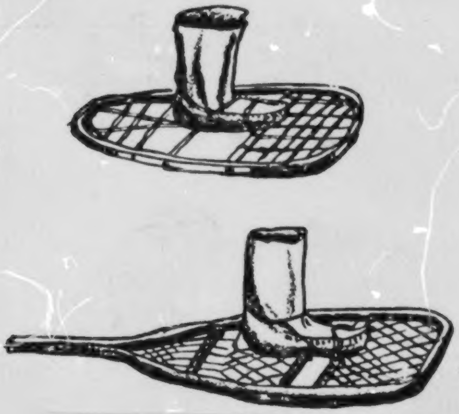
1



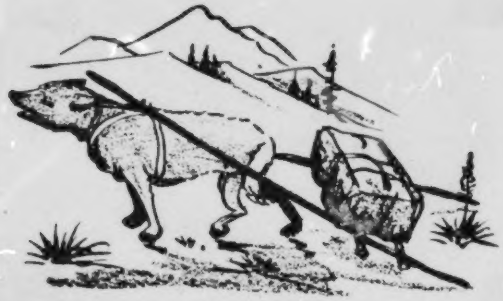
Making a birch bark canoe required great skill. Bark was peeled from trees in large pieces. A framework of strong wood was placed inside the bark and was sewn together by roots or animal sinew. Every crack and hole was then covered with pitch to make the canoe waterproof.



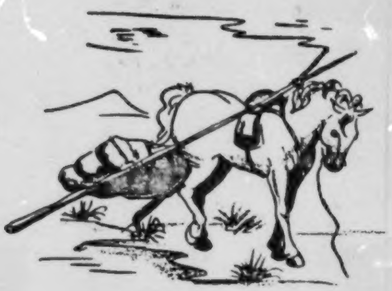
In the beginning Indians used their strong backs and legs for moving and carrying.

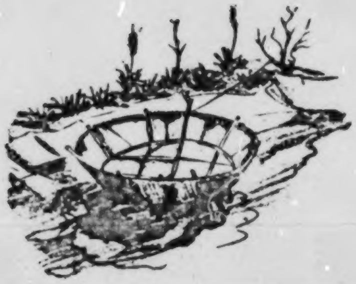


Snowshoes were used by Indians who lived in the areas where heavy snows fell.



Before the coming of the horse, dogs pulled the loaded sledge called a travois.





The Plains Indians did not like water except to drink and fish. An awkward bullboat was made to cross rivers and lakes. The bowl-shaped framework was covered with buffalo hides.

COMMUNICATION

Hundreds of languages were spoken but few Indians of the Plains and Woodlands could understand any language but their own.

On method of communication adopted by a good number of the tribes because it was easily understood was sign language. Any Indian could understand another by this means of communication.

Sign language was particularly useful to the Plains Indians when they ventured further away from their camps once horses were used for traveling and hunting. They began a conversation by extending one hand and waving it back and forth, a form of greeting. Two forked fingers in a movement away from the eyes was used to indicate that something was seen. Emotion was indicated by signs near the heart. To remain in one place was shown by striking one fist upon the other; to go away was represented by a gliding mothion with two hands.

Indians never developed any written alphabet representing the sounds in their language. Again pictures and symbols were used. In the 1800's a Sioux chief from the Dakota tribe began a record of the years on a buffalo hide. He made pictures to indicate the important events of the years. Small red dots on a fugure of a man indicated a small pox epidemic, lines coming from a man's mouth meant whooping cough, a black circle and two red stars symbolized an eclipse of the sun, and two hands bbout to be clasped referred to a treaty. Other Indians copied this idea of the calendar as well as writing their own autobiographies on a long strip of paper with pictures showing their acts of courage which won them their eagle feathers.

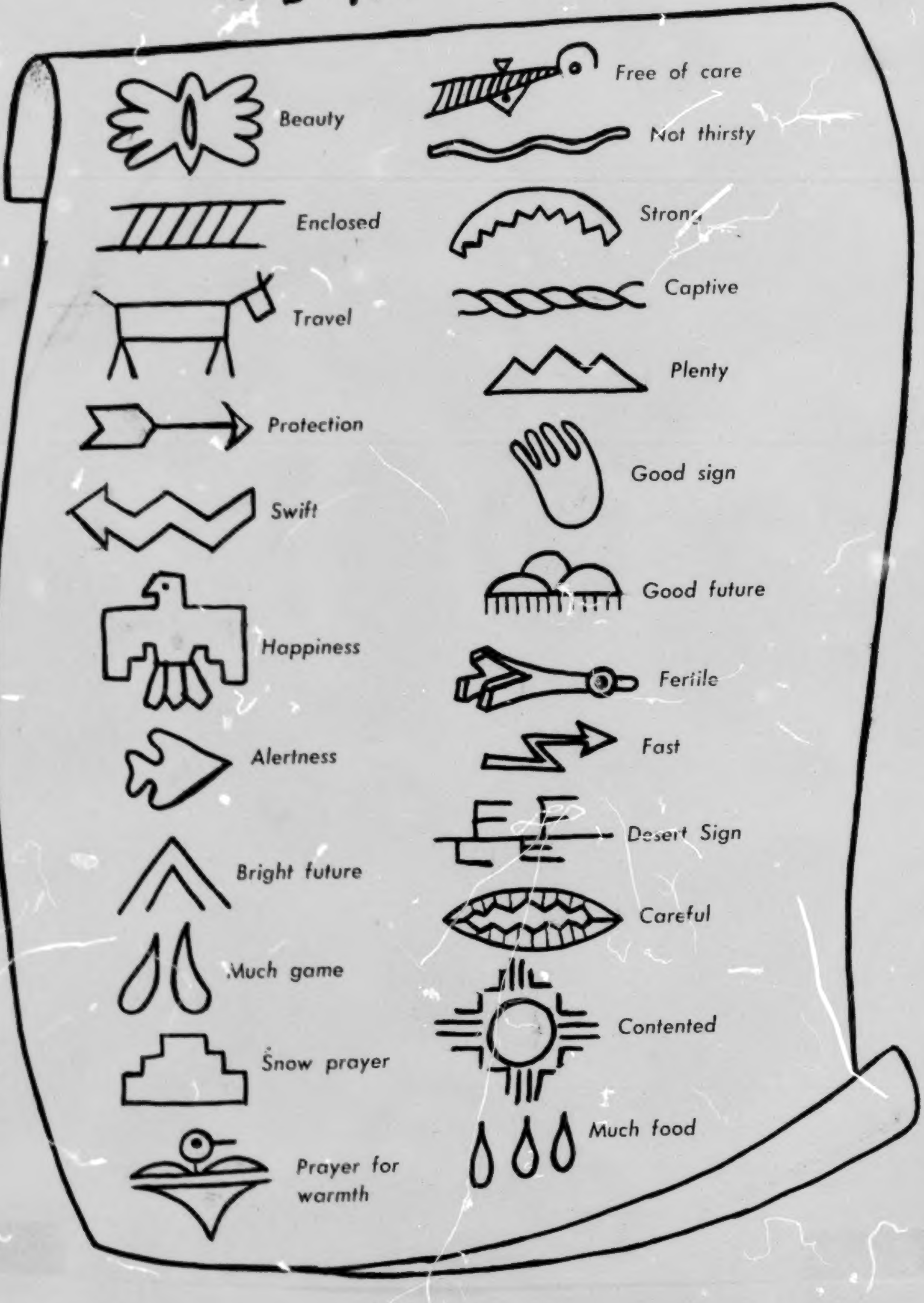
Some tribes of the Woodland made wampum belts as a method of keeping track of treaties. A belt was woven with beads of purple on white to record the terms.

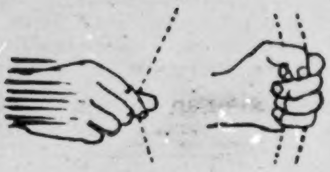
A close relative of the white man's telegraph system was the smoke signal. The Plains Indian especially employed this method of communication. When a war party was coming home, or a scout discovered a danger to his people, a fire was built and green wood was added to produce smoke. One big column of smoke meant success in battle. A row of little puffs meant many scalps had been taken.

In the Woodlands swift runners sometimes carried picture messages written on deerskin or birchbark with a crude pen dipped in the juice of berries or roots.

Trails were marked in various ways. The Woodland Indian nicked tree trunks or broke twigs and left them hanging. The Plains Indian of the prairies tied the tall grasses in knots.

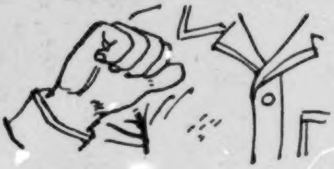
INDIAN SIGNS


Beauty
Enclosed
Travel
Protection
Swift
Happiness
Alertness
Bright future
Much game
Snow prayer
Prayer for warmth
Free of care
Not thirsty
Strong
Captive
Plenty
Good sign
Good future
Fertile
Fast
Desert Sign
Careful
Contented
Much food



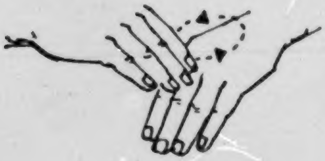
HUNT

Make the motions of a bow being drawn. Also means HUNTER.



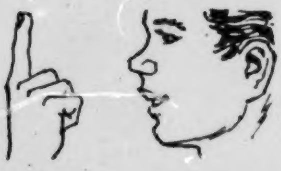
I or MY

Make a fist with thumb extended and touch thumb to the breast.



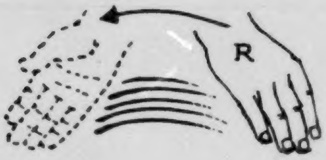
INDIAN

Left hand palm down in front of body, with right hand rub a circle on back of left hand.



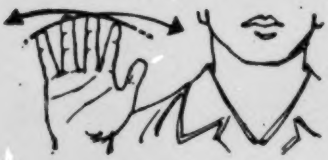
MAN

Index finger pointing up, palm toward face, then raise hand in front of face.



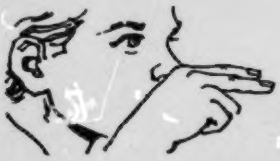
NO

Hand in front of body, palm down, fingers pointing to left. Swing hand to front, palm up and back to original position.



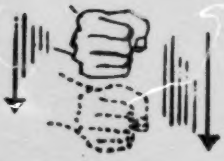
QUESTION

Hold hand upward at shoulder with fingers spread. Move from side to side several times. This sign used before all sentences asking a question.



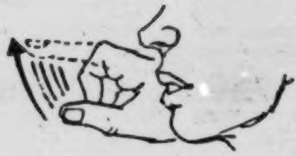
SEE

Bring two fingers to the eyes, pointing in the direction you are looking.



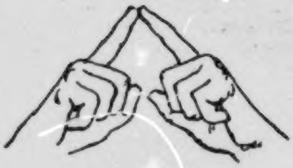
SIT

Hold fist high in front of body. Move downward in a quick motion. Also means STAY or HERE.



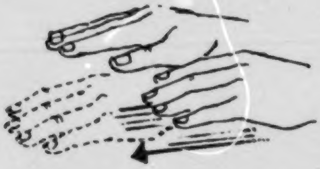
TALK

With the nail of index finger pressed against thumb, move hand slightly out from mouth and snap finger forward. Also means CALLED or NAMED.



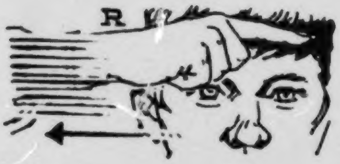
TIPI

Use index fingers to form the shape of a tipi. Also means CAMP.



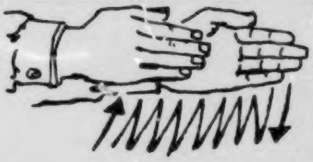
WALK

With hands palm down, move first one hand and then the other as though walking.



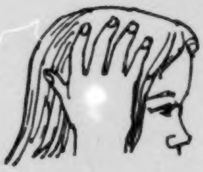
WHITE MAN

(Meaning—hat wearer) With index finger, draw a line from left to right across the forehead.



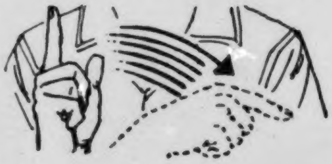
WORK

With hands edgewise, brush back and forth as though dusting off hands. Also means MAKE.



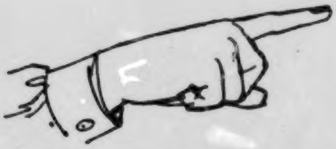
WOMAN

Pretend to comb hair with curved fingers from top of head to shoulder.



YES

With index finger pointing up and other fingers clenched, bring hand down over chest and close thumb over index finger.



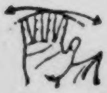
YOU

Point index finger at the person.

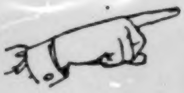
SAMPLE

Are you going to make camp?

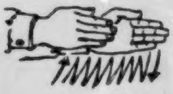
?



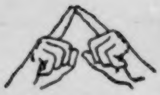
YOU



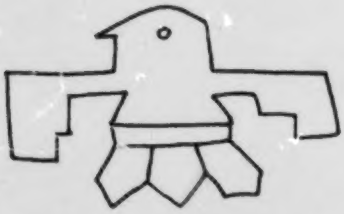
MAKE (WORK)



CAMP.



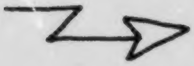
BEST COPY AVAILABLE



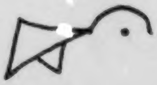
Use reference materials to find out about the words in the following list. Beside each word write a sentence that tells about the word or draw a small picture that illustrates its meaning.

Happy Hunting Grount

Moccasin



Peace Pipe

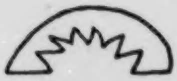


Trading Post

Wampum

Sitting Bull

Indian Removal Act



Red Power

Bureau of Indian Affairs

PLAINS INDIAN CALENDAR

Indians who lived on the plains had special names for each of the months. Illustrate your calendar by adding a symbol for each month.

January
The Snow Moon

February
The Hunger Moon

March
The Crow Moon

April
The Grass Moon

May
The Planting Moon

June
The Rose Moon

July
The Heat Moon

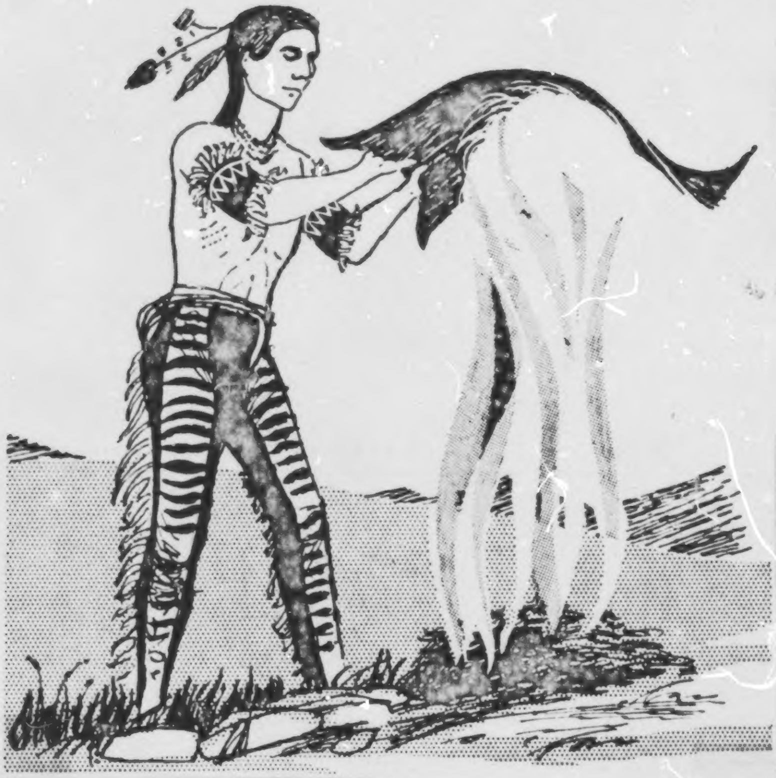
August
The Thunder Moon

September
The Hunting Moon

October
Falling Leaf Moon

November
The Beaver Moon

December
The Long Night Moon



IN A PUFF OF SMOKE

Early Indians had their own ways to send messages to each other. They had their own way to keep track of seasons and important events. They had no books or written language like ours. They used pictures, instead.

Indians who lived on the plains and open places used smoke signals a great deal to send messages from a long distance away. They were very careful not to start fires which would spread.

To make smoke signals, Indians first built a fire of damp grass, weeds, or cedar tops. This kind of fire burned slowly and made a heavy smoke. The signal maker waved his blanket over the fire. With each wave, the smoke came out in puffs. The number and spacing of each puff of smoke meant a certain thing—much like our dot-and-dash system of telegraphy. Smoke signals could tell that an enemy was coming, or that help was needed. Fire signals, using the glow from the fire itself, were used at night, and often warned of danger.

LESSON 13

INDIAN TRIBAL SOCIETY AND GOVERNMENT

Objectives

1. The students will understand the loose governmental system of the Indians was based on their strong moral code and value system.

2. The students will develop the understanding of clans and tribes.

3. The term "chief" will be defined and students will see the difficulties which resulted by treaty signatures.

4. Students will see the role of men, women and children in Indian society.

5. The children will gain insight into the tradition of Indian marriage.

Activities

1. Reports can be written on one of the great Indian leaders in Iowa.

   Keokuk
   Mahaska
   Winneshiek
   Waukon-Decorah
   Wapello
   Inkpadutah
   Pashepaho
   Appanoose
   Poweshiek
   Kish-ke-Kosh
   Black Hawk

2. Divide the class into groups. Tell each group that they are to be a clan and must select a name and emblem. Design the emblem to be displayed in the classroom.

3. Discuss the necessary jobs that must be done by the clans of each tribe. Have each clan in your room decide what their job is to be and spend a certain period of time experimenting as each clan does their job. Discuss the pros and cons of the system.

4. Discuss the value system of the Indian. How did this maintain order between the tribes? How does this differ from our value system of today?

GOVERNMENT

The Indians lived very simply. Their strong moral code and value system often took the place of a government. No strong governmental control is found in the early days of the Indian in Iowa. The Iroquois of the Northeast woodlands were probably the closest to establishing a network of communication and laws resembling government as we know of it today.

The smallest unit of the Indian world was the family. The woman was the ruler in the area of domestic affairs and the man was often more like a guest in his own home.

Families of Indians joined together to form bands, clans or gens. A clan (gen or band) consisted of a group of relatives who had a common ancestor. Each clan had a special name such as bear, fox, dog, etc. and had a certain responsibility assigned by the tribe. These groups varied in size depending upon the food situation. The Plains Indian developed a group of societies within each clan. A clan member would belong to a special society, for example, a feasting society, dance society or elite warriors society. These societies were created to fill some of the long hours and contained much of the ritual of the modern day clubs.

Tribes were the next largest groups. Usually all the members of a tribe would live in the same general area. They had the same religious beliefs and spoke the same language. Each of the tribes had a leader called a chief. A tribal council made up of the older and wiser members of the tribe assisted the chief in making decisions.

The term chief is actually a word used by the white settlers for the leader of a clan or gen. Actually the Indians had no one leader. They had men who held certain responsible positions, but these were usually temporary. One chief might be in charge of a tribe during peacetime. Another, one known as a brave warrior, would lead the tribe into war, another might organize the tribe for a buffalo hunt and was called a game chief. These men were elected to the position by popularity, elections, or heredity. The Ioway Indians gave the leadership positions to the eldest male descendant of the oldest ancestral member. In some tribes, a man had to be a member of a certain family or clan in order to be a chief.

Since being chief was usually a temporary position, many treaties signed by Indians were termed later as invalid. The man in this position could not speak for the rest of the tribe and so many quarrels were a result of a treaty signature. Any Indian who did not agree with the treaty simply did not obey. This hurt and slowed down relations between Indian tribes and between the whites and Indians.

All Indians were sensitive to the opinion of their own group. This public feeling was so strong that usually no other correction system was needed. Murder was punished by death unless the family of the victim accepted the gifts offered by the accused. Any disagreements were usually judged by the old men of the village.

The Plains Indian (especially the Sioux) were known to come together in large groups several times a year for buffalo hunts. Definite rules were set up at these times and were expected to be obeyed. "Dog Soldiers" of the Dog gens were the policemen of the Sioux tribe. They might arrive suddenly at a hunter's home to tear down the tepee and destroy his belongings if he inadvertently disturbed a herd of buffalo while in search of game. If he offered any resistance he might possibly face death but usually an apology for his crime was the only necessary payment.

The closest that any Indian came to paying a tax of any type was found in the Sioux tribe. When food was low in the clan each dog soldier was given a stick to return with a certain amount of game. A time limit was set on the payment of the game to insure an adequate food supply.

TRIBAL SOCIETY

To understand the lifestyle of a typical Iowa Indian an examination of their home life is necessary. A look about an Indian village would show that anywhere from 50 to 300 Indians dwelled there. In the 1800's Keokuk's village, on the west bank of the Des Moines River not far from the present site of Ottumwa, housed anywhere from 600 to 1,000 inhabitants. The chief's dwelling was usually the largest in the village.

The master and warrior of the house kept all of his belongings in one special place. His war club, bow and arrow, scalping knife, pipe, blanket, jars of paint, anything else which belonged to him were carefully hung and stored. This special area was usually found at the side opposite the door. Guests would be led to this place of honor if they were highly respected.

In a separate place the belongings of the wife or wives was kept. The household utensils and food were stored in this area.

The children also had particular places in the house. Here they are expected to sit, sleep and keep their belongings. A cradle fastened to a support pole often held the baby. This kept them away from the fire and also out of the way of the dogs which ran in and out.

The Indians had no regular time for eating. They ate when they were hungry and when there was food to eat. Usually the Indians had only one cooked meal each day. The guests and the men were served first, receiving a bowl of meat and vegetables. Spoons made of various materials were used to scoop up the mixture. After the men were served the women and children ate whatever was left over. A dessert of wild fruit, plums, strawberries, grapes, honey, or maple syrup might be served.

After the meal the men would usually meet to smoke their pipes and talk about their experiences or play games of chance such as guessing which moccasin concealed the bean. The boys and yound men participated in gaves and races. The women finished the work which needed to be done and watched the smaller children as they played. Her day was not an easy one, working most of the day hoeing the vegetables in the garden behind her home, making and mending clothes, tanning hides, and preparing the food. The men spent their days hunting and fishing, occassionally going to war.

The children did not spend their days in a school room. Instead they learned the things they needed to know from their mothers, fathers and other tribe members. Besides learning the essentials of survival, the children were taught the legends of the trube and rules and regulations.

Most Indians married at an early age, between 12 and 15 for girls and 15 and 20 for boys. The parents or other relatives chose the marriage for the young people. Marriage for love was not common but most husbands and wives became fond of each other after living together and raising their children.

Instead of a religious ceremony, the boy's family would present gifts to the bride's family. If the gifts were accepted, the couple would usually move in with the girl's family and work for them until the birth of the first child. Then they would begin their own home still retaining close ties with the relatives. Some tribes allowed men to have more than one wife. For a man to provide for his wives he must be quite wealthy so usually only the richest and most powerful practiced plural marriage of polygamy.

If a man died, the woman would move in with his brother to have as his wife, even if he was married. If a woman died, her family would probably be expected to give her husband an unmarried daughter or cousin.

INDIAN NAMES

Boys Names:

1.	Adita	Priest
2.	Angeda	From every direction
3.	Gahege	Chief
4.	Hebazhu	Dark antlers
5.	Honga	Imperial eagle
6.	Ikuhabe	He who causes fear
7.	Kagezhinga	Little brother
8.	Kawasabbe	Black horse
9.	Kiwago	Male buffalo
10.	Mika	Raccoon
11.	Monegahe	Arrow chief
12.	Nonnunge	Runner
13.	Pasun	American eagle
14.	Shonge	Wolf
15.	Tethon	White buffalo
16.	Washoshe	Brave
17.	Tadeta	To the wind
18.	Zhabe	Beaver
19.	Wahehe	Easy to break; fragile
20.	Montega	New arrows

Girls Names:

1.	Asinka	Youngest daughter
2.	Chonkusha	Robin
3.	Donama	The sun visible to all
4.	Honbahe	Dawn
5.	Ishtasapa	Dark eyes
6.	Kashiaka	Meadow lark
7.	Mina	Oldest daughter
8.	Nidawi	Fairy girl
9.	Pahazi	Yellow hair
10.	Rawtu	Violet
11.	Wakehazi	Sunflower
12.	Washudse	Wild rose
13.	Wazhingatu	Blue bird
14.	Wihe	Younger sister
15.	Zitkala	Bird
16.	Iniabi	Home builder
17.	Choxonzheda	Willow
18.	Chonwape	Leaf
19.	Mipe	Good Moon
20.	Tadewin	Wind maiden

INDIAN GAMES

The Indians of Iowa enjoyed themselves in spite of a sometimes difficult existence. During the late spring, summer and into the autumn season the tribes had great fun. This was the time for war, for feasting and taking pleasure in their many games.

A game boys and girls both could enjoy was "Forfeits." In the game a loser must give up something to the winner Cat's Cradle was a simple game which involved a piece of string looped over the hands.

Indian women found time in between domestic duties to play at games. Shinny involved the use of a club to hit a ball of deerskin stuffed with buffalo hair or moss.

A game similar to paddle ball was played with two balls attached to opposite ends of a string a foot and a half in length. The women carried short sticks in both hands and used these to catch the string and throw them over a goal.

A less physical game, called Bowl & Dice, was also popular. Eight bone dice were used in the game, six circular and two carved in the shape of turtles or horses. All the dice were white on one side and dark on the other. The dice were shaken in the bowl and a score was kept.

Lacorosse was played quite frequently by the tribes of Iowa. In this game the men used balls made of a hard substance covered with leather and worked to hit it into a goal by a racquet made of wood stick about 3 feet long with a small net covered loop at one end. A distance of a half of a mile or so separated the goals. Players became so skillful that the ball rarely touched the ground.

Another favorite game of the men in the tribe was played with a hoop and a bow and arrow or spear. Players worked in pairs, one running and rolling the hoop ahead while the other tried to spear it or shoot an arrow through it. Sometimes the hoop was thrown in the air instead of rolled on the ground.

Guessing games were very popular among the men. Deciding which moccasin concealed the bean was a pleasant and relaxing way to pass the time.

A sense of fair play and courage was as necessary to the Indian as the legs he walked upon. Physical strength and being in good health were important to the survival of the tribe. The Indian used games to teach their youth these things.

LESSON 14

THE IOWA INDIAN AND THE ARTS

Objectives

1. The student will develop an appreciation of the arts practiced by the Iowa Indian.
2. The student will be able to list several different types of art forms created by the Iowa Indian.
3. The student will recognize dance and music as an art and relate it to the Iowa Indian.
4. The student will see the contribution of the Indian to American Art (specifically beadwork).

Activities

1. Make necklaces of small shells, acorns, or beads. Homemade beads can be made by using a clay recipe and then colored.
2. Make Indian headbands. Fasten feathers to heavy paper strips and decorate. Discuss the message or stories that the beadwork and colors told.
3. Have the children discover the natural materials the Indians used to make dyes and paints through the use of reference materials. Experiment in the classroom or have the children research on their own at home. Display the material and the color it makes on a bulletin board or have individuals show their findings.
4. Construct musical instruments similar to the ones used by the Indians. Drums, rattles and flutes are the most important ones.

*Artwork done of the Indians by Frederick Remington and George Catlin is worth looking into. The pictures and illustrations add a reality to Indian life and children will discover much by examining them.

North American Indian by George Catlin

The Frederic Remington Book by Harold McCracken

5. Learn some Indian dances. Work out the music and use the homemade instruments.

6. Have students read Indian legends to retell to class members or to act out.

7. Students may write a legend of their own using nature and bravery for the focus as did the Indians of the past.

8. Find a modern Indian poem and read and discuss the meaning of the poems.

9. Make homemade clay or use natural clay to form pots and vessels. Allow to harden and decorate in the earth tones and designs that the Indians might have used.

10. Dye toothpicks in a variety of color and use them to form a design similar to the Indians porcupine quill patterns.

11. Find samples of Indian art in reference books and discuss. Have the students compare the work of the present and the past. Have the implements that the artists use changed? How would this make a difference in their work?

12. Have the children become art critics. Examine artwork done of Indians. See if children can pick out realistic aspects of each picture. Are there any which do not present the true pictures?

THE INDIAN AND HIS ARTS

The Indians produced many beautiful items from their crude instruments and materials. Most typical of the Indian arts is their work with beads, quills and feathers. Before the coming of the white man, they used beads, small seed and nuts, teeth of small animals, claws, shells, crab's eyes and fish scales. They also made round, tubular, or disc-shaped beads of clay and semi-precious stone. Of all these materials shell was the most widely used.

The Woodland Indians called certain shell beads, which they wove into bands or belts, wampum. While they somtimes used wampum for decorative work on their own costumes, it served other purposes as well. These belts were woven into special patterns to keep records or send messages. An invitation to a council meeting was sometimes announced by a string of wampum. Colors containing significant meaning were black, which meant trouble, yellow which meant happiness, and red which meant war or life.

The Plains Indians did beautiful beadwork too, as well as quill work which was practiced by most Indian tribes in America. The quills were colored with natural dyes and embroidered upon leather with a variety of decorative stitches.

The designs of the Plains Indians differed from the Woodland Indians because of their natural surrounding. The Plains Indians created a much more geometric style because of the sharp angles of the straight, flat plains, jagged mountains and the circular influence of the sun and the moon. The Woodland Indian designs featured more forest life as flowers and animals.

Nearly all Indians were good tanners. From these tanned hides, they made beautiful articles as well as practical ones. Usually bead or quill work was added to decorate the item.

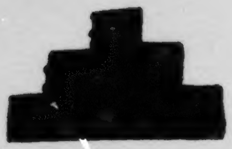
While not an art, the method in which the Indian made fire is certainly worth mentioning. Usually a dry pointed stick was rubbed in a block of wood with a hole in it. Dry leaves or moss piled nearby was ignited as fraction created sparks.

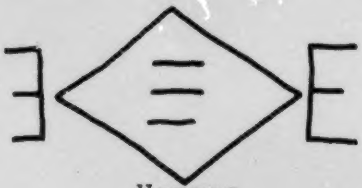
Considered one of the arts today, dancing was commonplace to the Indian. Sometimes they danced in the evening merely to pass the time, but usually ceremonies of a religious or social nature were the reason. The steps, positions and people who danced depended upon the nature of the occasion. Indian dances were usually symbolic and used much pantomine and mimicry. The various tribes of Iowa did not have the same dances but similarities did occur. The medicine dance was common as well as the buffalo dance, scalp dance, calumet dance, and various feast dances. Women joined in some dances but mostly only the men performed.

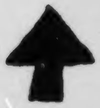
The musical instruments used at these dances were the drum, the rattle or tamborine, and the flute or flageolet. The Indians also had many chants or songs for such occasions as joy, grief, love, courage, reverence and admiration. Most of their tunes contained mournful strains and had few variations.

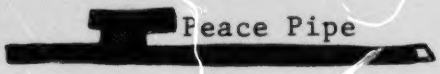
Storytelling was an art practiced by chiefs, warriors and medicine men. They all had wonderful tales and legends to tell. The stories of nature, bravery or history were handed down from father to son and told over and over again so they would never be forgotten again by the tribe.

SIOUX DESIGNS USED FOR POTTERY

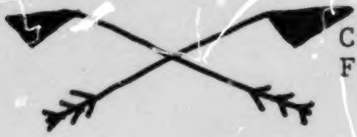

Mountains (Black Hills)

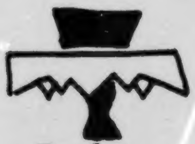

Horses
Killed in Battle

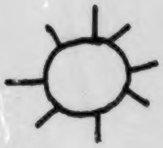

On the
Alert

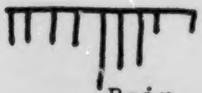

Peace Pipe

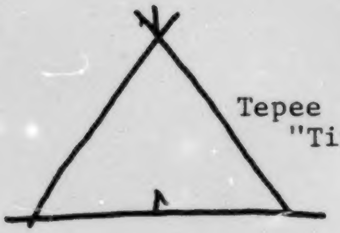
Reinforcements

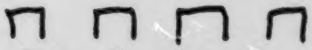

Crossed Arrows
Friendship

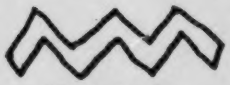

Eagle
Leadership

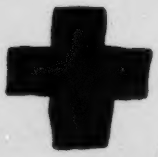

Sun - Unity

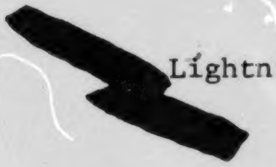

Rain

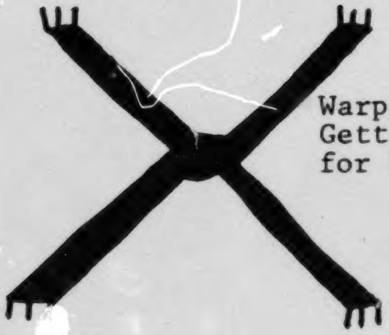

Tepee
"Tipi"

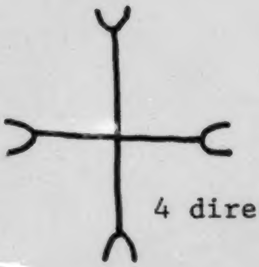

Bear Tracks

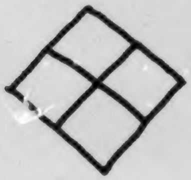

Mountain
Range

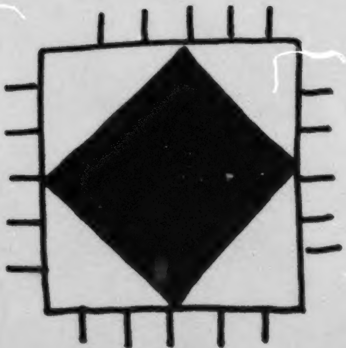

Paths
Crossing

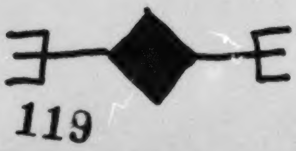

Lightning


Warpath
Getting ready
for battle

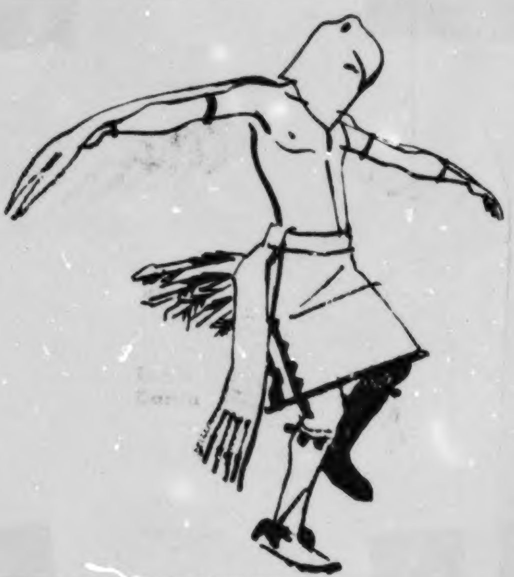

4 directions


Seasons of the year


Battle


Fortress

CEREMONIAL DANCES



Eagle Dance

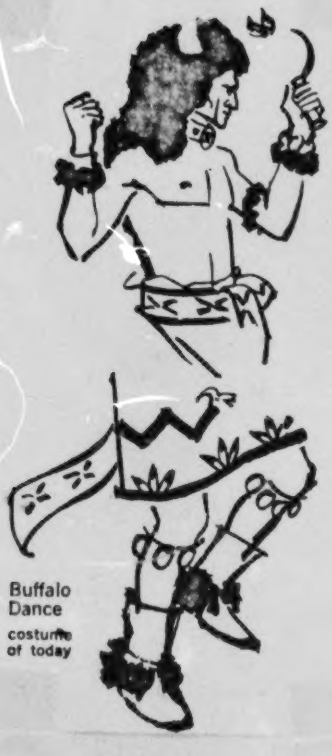
Men dressed as eagles imitated the graceful movements and actions of these great birds. The dance often began with the early struggles of an eaglet. As the baby bird gained strength, his wings stretched to their full length. As he became a strong and mighty adult eagle, the dancer went into his vivid dance of swooping and dipping his wings in the sky.

There were many, many other dances which the Indians did, such as the butterfly, hummingbird and crow dances. Many of these are still done by Indian tribes. You may have seen some of them at an Indian ceremony.

Buffalo Dance

Before hunting buffalo, the American Indians prayed to the Great Spirit for good hunting by doing their buffalo dance. They never killed an animal without good cause. The buffalo meant food, clothing, shelter, and ornaments to the Indians.

Each dancer wore a complete costume of buffalo hide and tail, and usually a shaggy mask of buffalo scalp and horns. The dancers imitated the actions of the buffalo being stampeded.



Buffalo Dance

costume of today

INDIAN CEREMONIES

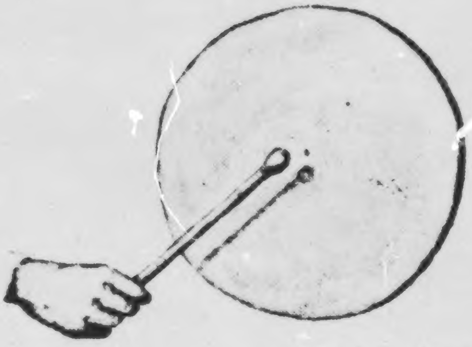
Indian ceremonies were usually of a religious nature. Some ceremonies were for young braves to show their courage by going through torture. Other ceremonies were to insure a good harvest or hunting season. One ceremony to insure a good harvest was the Green Corn Dance. This was held just before the corn was ready to be harvested. The whole village was cleansed, and all the old fires were put out. At the end of the ceremony, the corn was harvested, stored for the coming year, and the new year's fires were lit. No corn could be eaten until this ceremony was over. Two ceremonies to insure a good hunting season were the Buffalo Dance and the Bear Dance. The Sun Dance was to prove the courage of young braves. A religious ceremony was the sacrifice to the Morning Star.

Answer the following as needed:

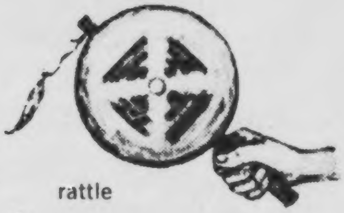
1. Indian ceremonies were usually of the ______________________.
2. What ceremony was to show the courage of the young braves?
3. Briefly describe the Green Corn Dance.
4. this corn was eaten until no ceremony could be over. (unscramble)
5. The ____ was a religious ceremony.
6. The _____________________ was a ceremony to insure a good hunt.
7. How did the young braves show their courage in a ceremony?
8. worship sun to sun dance the was the not. (unscramble)
9. another dance for a good ceremony was the bear hunt. (unscramble)
10. When was the Green Corn Dance held?

To find out:

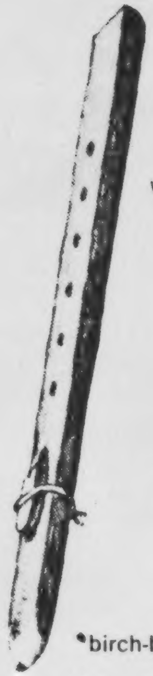
1. Make a list of Indian ceremonies.
2. Pick one of them and describe it.



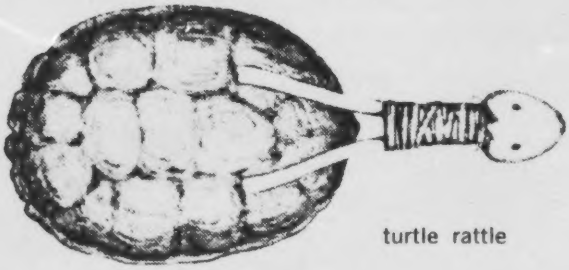
single-head drum



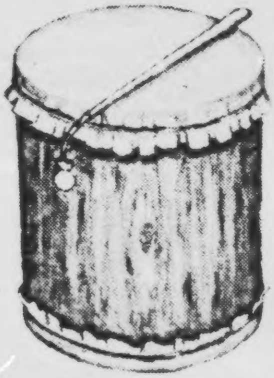
rattle



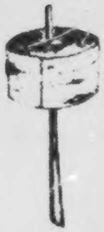
wood flute



turtle rattle



double-head drum



*birch-bark rattle

LESSON 15

CONTRAST BETWEEN THE ALGONQUIAN (WOODLAND) AND THE SIOUAN (PLAINS) CULTURE GROUPS

Objectives

1. The students will be able to understand the difference between the Algonquian and the Siouan caused by their environment.
2. The students will understand the strong influence environment played on Indian tribes.
3. Students should be able to list several different ways in which the two culture groups differed.

Activities

1. Use the stories of Wanda and Fleetfoot of the Woods and Golden Eagle and Half-Moon and Young Eagle of the Plains to emphasize the contrast of the two culture groups.
2. As a class, small groups, or on an individual basis, chart as many differences as possible between the two culture groups.
3. Have each student write a story of their own choosing either of the two culture groups. Tell what their life would be like if they lived as a Woodland or as a Plains Indian child of the past. To make the assignment more difficult, encourage the students to write in the first person point of view.
4. Draw an individual picture or make a group mural of an Indian village choosing one of the two culture groups. Included should be many of the aspects of the specific culture group which makes it different from the other.
5. Use the simulation games so the pupils can begin to comprehend how the differences between the two culture groups developed. The game can be revised to fit the class or group situation.

THE CONTRAST BETWEEN THE WOODLAND AND PLAINS INDIANS

The Indians had to depend on what the land around them provided. Their environment influenced what was worn, what was eaten, and what kind of house was lived in. Travel, art, their whole lives were based upon their environment.

In early Iowa there were two different culture groups, the Eastern Woodland Indians (Algonquian) and the Plains Indians (Siouan). The names of the two groups gives a clue as to their environments. In the Eastern and Northern parts of Iowa the Woodland Indian made his home in the forest areas. The Plains Indians lived in the western half of the state and spent their lives roaming the flat prairie lands.

Because their environments were very different, many contrasts developed between the two cultures.

The Woodland Indians remained in a certain area for a much longer period of time than did the Plains Indians, usually until the land in which their crops of corn and vegetables were grown began to lose its natural richness. The food was stored in barrels and rawhide cases until ready to use. As game was plentiful in the forest (deer, squirrel, and rabbit) the Indians did not need to travel for leather, meat, of fur.

The moccasin of the Woodland Indian was soft soled to let the wearer move quickly through the woods. His life often depended on his quiet movement and keen eyes searching for human enemies or a wild beast ready to attack.

Very little sun penetrated the deep forest areas in which the Woodland Indian camped. For this reason, their skin was much lighter than that of the Plains Indian who spent his days under the hot sun.

The canoe of the Eastern Woodland Indian was much swifter than that of the Plains Indian. An abundant supply of trees guaranteed the best quality of wood for building. The Plains Indian often used a framework covered with buffalo hide to serve as a boat.

The buffalo was the center of the Plains Indian life. The Indian camps traveled after the roaming herds depending upon the large mammals to provide many necessary items. The hide made their tents, bags and boats, the meat provided food, the sinew made fish lines and bow strings, the hair made pillows and pads, the horns provided weapons, and the powerful influence of the mighty buffalo provided many a background for Indian legends.

The Plains Indians had homes which were easily moved; to follow the buffalo and keep the camp safe from enemy attack. The horses, which made their way northward after the Spanish left them in the Southwest part of the United States, played an important role in the Plains Indians lives.

The moccasins of the darkly tanned Plains Indians had a hard sole to protect their feet from the hard hot plains. Some often wore headdresses made of feather as a badge of their bravery and courage.

The contrast of the Woodland and Plains Indians differed in almost all ways. They developed their way of life to fit the environment in which they lived. The plains meant freedom, noise, homes and many other articles of skins and leather, skill in horsemanship and awkwardness with boats, dark skins and feathered headdresses worn with no fear of their catching on tree branches. The woodland life meant quietness, homes of bark, cleverness at handling canoes, deep knowledge of nature, fairer skin and clothes made for quick movement through the forest.

WANDA AND FLEETFOOT WHO LIVED IN THE WOODS

Wanda sat by the river alone in the bright sunshine. She was watching for Fleetfoot, who had gone hunting in the canoe with his father. They had left home three days before.

Not far away stood the wigwam where Wanda and her family lived. There were several other wigwams along the river bank. Each wigwam had a vegetable garden nearby. Behind the row of wigwams and gardens stood tall trees.

Wanda could hear noises from the wigwams. She could smell the smoke that rose from the evening fires.

Suddenly a shout came from the river. Around a curve swung the canoe with Fleetfoot and his father.

Fleetfoot raised his paddle as a signal to his little sister. In a few minutes the canoe landed. Out jumped Fleetfoot to pull it up on shore.

Then he began to unload it. He took out bows and arrows. He tossed to Wanda a skin bag full of parched corn. When traveling, Indians often ate only parched corn and drank little water.

Father lifted out the game they had caught. There were a number of rabbits. There were wild turkeys and a number of partridges, and a string of wild ducks.

"Our little hunter can shoot well," said Father. "He will be a young man soon." This made the little boy happy for he was only nine years old.

Leaving Fleetfoot to turn over the canoe, Wanda and Father walked toward the wigwam. It looked like a round basket turned upside down.

The framework was made of saplings which Father had brought from the forest. They were bent into curves, and each was driven into the ground. Mother had large slabs of birch bark and made grass mats to cover the framework. There were no windows, she had left a smoke hole and an opening for a door.

It was not a very pretty house, but it was a warm, cozy one. Wanda and Father went inside. "I smell something good to eat," said Father. "Here is some fresh meat for us and our neighbors."

In the center of the wigwam a shallow hole had been dug and lined with small stones. In it was the evening fires. The dirt floor was covered with hay. Mats lay on the floor but there were no chairs or beds. The family sat on the mats by day and slept on them at night. There were warm skins to cover them when it was cold.

From the poles above hung squashes and strings of corn being dried. Around the smoke hole were hung slabs of meat being smoked or cured. Bows and arrows, spears and nets for fishing, and other objects which the family used could be seen.

Mother cooked some partridges and they all had supper. They ate the partridges and some succotash. Succotash is beans and corn cooked together.

The next morning Mother and Wanda went into the garden to work, where they grew corn, beans, pumpkins, and tobacco.

Father and Fleetfoot went to the river to fish. They sat on the bank and fished with hooks made of curved bones.

After a while Fleetfoot went to the little waterfall nearby with his bow and arrow. He was learning to shoot fish. He would sit perfectly still with his arrow almost touching the water. When a fish swam by, Fleetfoot would shoot quickly. Sometimes he was quick enough to get it.

At noon Wanda built an outdoor fire and roasted some of the fresh corn. She left the husks on and buried it in the hot ashes.

Indians do not work all the time, however. After dinner Father lay under the trees with the other men, quietly talking to them. He was telling them about his hunting trip.

The children played games with their friends. They ran races, and Fleetfoot always won. He had been given his name because he was such a fast runner. After a while the boys played ball. The girls played house and gathered berries.

Woodland Indians did not always live in one place. They took trips as we do. In the summertime they often went to the shore to get oysters and clams or to a marsh to gather wild rice. When they moved, they took all the grass mats off their wigwams and carried them to their next camp. They carried all their goods on their backs.

GOLDEN EAGLE AND HALF-MOON ON THE PLAINS

Golden Eagle and his sister, Half-Moon, were very happy. It was the time of the summer buffalo hunt. Gray Wolf, their father, and the other men of the village had brought their families with them to hunt the buffalo.

All the people had walked, the squaws carrying babies or loads of dishes and foods on their backs. They had harnessed each of their dogs between two long tepee poles and had fastened the buffalo skins for the tepees to these poles so that the dogs could drag them.

Golden Eagle and Half-Moon helped Smiling Sun, their mother, set up the poles for their tepee. They crossed the poles at the top and spread them at the bottom. They helped stretch the buffalo skins over the poles. They left a smoke hole near the top. A piece of skin could be pulled over the hole if it rained. A fire would be built in the middle of the dirt floor.

All the family slept on skins. They had no beds or chairs. Sometimes they used small logs or bleached animal bones to lean against.

The village held the big buffalo dance before the hunt. They got everything ready for the hunt.

The men made a PISKUM to trap the buffalo. They used a high bluff for one side of the trap. A wall of logs, mid and rocks, and brush about eight feet high was built to make the rest of the circle. They put piles of rocks and brush a few feet apart above and back from the bluff. These piles were in two rows that made a V.

Everyone in the village had to help with the hunt. Gray Wolf was a decoy. He went out to the bluff alone and danced until the buffaloes saw him.

The children below could see him. As soon as he had led the buffaloes inside the wide-open end of the V, the other men jumped from behind the piles of rocks and brush. The frightened buffaloes ran to the bluff and jumped over into the trap.

Then all the squaws and children outside the walls of the trap yelled and screamed to scare the buffaloes back from the walls. The men soon killed the buffaloes in the trap with their spears and arrows.

This was only one of the ways to kill buffaloes. Sometimes the Indians crawled around the herd in a circle and set fire to the grass. The buffaloes had poor eyes and short legs.

Many years later the Plains Indians learned to use horses when hunting. Then they rode in and out among the buffaloes and shot as many as they wished. They did not need to use the PISKUM then as the Indians had when Golden Eagle and Half-Moon were helping to trap the buffalo.

Golden Eagle and Half-Moon watched Smiling Sun and the other women cook the buffalo meat and dress the skins. They boiled the meat in a pit they had dug in the ground. They put a buffalo skin upside down in the pit and poured water in it. Then they heated stones and dropped them into the water.

They dried some of the meat on tall frames out of reach of the dogs and wolves. Then they pounded the dried meat into a powder inside a buffalo hide. They worked buffalo fat into this meat and rolled into little cakes. Sometimes they mixed pounded berries with the meats. They called the cakes pemmican. Pemmican can be kept for a very long time when it was stored in the little skin bags.

Smiling Sun dressed some of the skins. She loosened the hair by soaking the hide for several days in water and ashes and scraping it. Then she stretched it out and rubbed a paste of animal brains and liver into it. She left this paste on the skin for several days. Then it was ready for use for covers and tepees. Smiling Sun used a sharp piece of bone for a needle and buffalo sinew for a thread.

The squaws made spoons from buffalo horns. The men used glue from the hoofs for their arrow points.

Both Gray Wolf and Smiling Sun wore clothing made from skins. Golden Eagle and Half-Moon had not worn much clothing when they were little. Now they dressed like their mother and father. The chiefs of their tribes wore big bonnets of eagle feathers when they went to war. They had to earn each of the feathers by doing something brave.

ALL ABOUT THE WOODLAND AND THE PLAINS INDIAN

Fill in the boxes

WOODLAND	PLAINS
house	
food	
boat	
land	

AS BRIEFLY AS POSSIBLE TELL WHY THE TWO GROUPS OF INDIANS WERE DIFFERENT. USE YOUR CHART ABOVE TO HELP YOU.

PLAINS INDIANS

Describe a buffalo hunt that took place before the Indians received the horses from the white man. Give as many details as possible.

List the possible uses for the many parts of the buffalo listed below.

1. TAIL
2. HORNS
3. FLESH AND MARROWBONE
4. HIDES OR PELTS
5. RAWHIDE
6. SINEW AND TENDONS
7. TEETH
8. HOOFS
9. RIB BONES
10. BONE SPLINTERS
11. BRAINS
12. TANNED HIDES

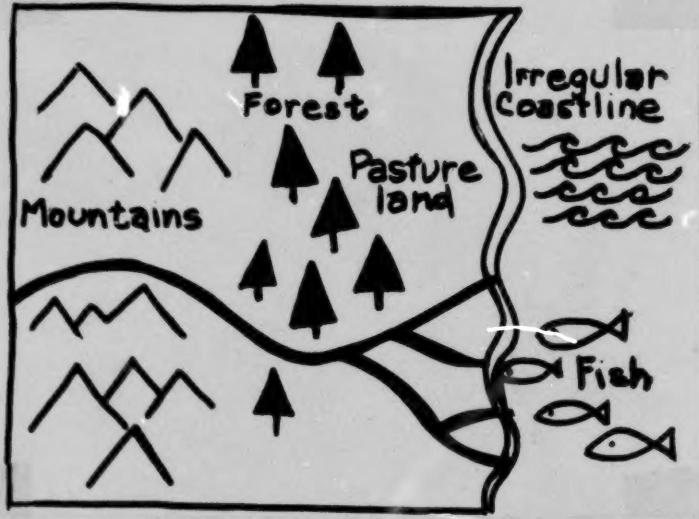
INDIAN LIFE

Contrast the life style of the Woodland and Plains Indians by completing the following chart.

WOODLAND	PLAINS
Group make-up	Group make-up
Governmental structure	Governmental structure
Shelter	Shelter
Tools and weapons	Tools and weapons
Food	Food
Transportation	Transportation
Role of family members	Role of family members

SIMULATION GAME

USING OVERHEAD TRANSPARENCIES



Overhead Transparency No. 1
Country A

This is a map of a nation called Sirhic. It is just being settled by people from other parts of the world. Using only the information given on the map, make some inferences regarding all the different ways these settlers could make a living using the resources of this nation.

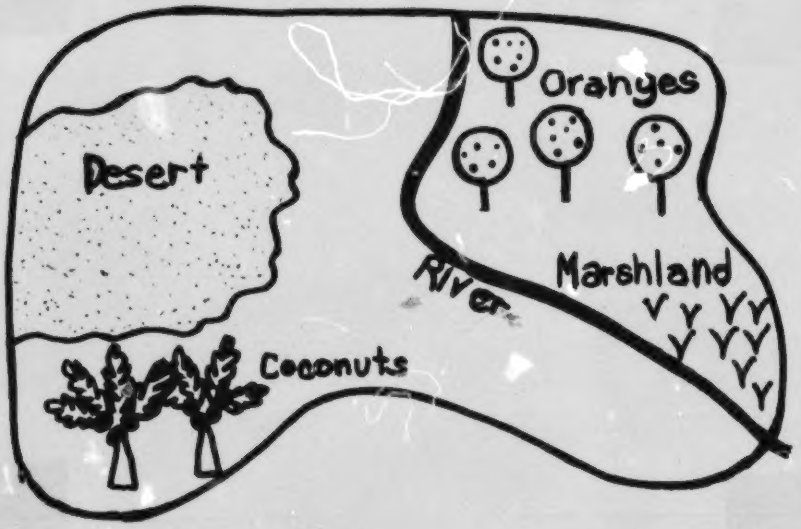
(NOTE TO THE TEACHER: Encourage children to discuss specific industries which may be developed as well as the occupations which would result. Make comparison to today.)

Questions of Inquiry

1. Where do you think most of the people would settle? Why?
2. Identify the natural resources of this nation that are available to people.
3. How could people travel in this nation?
4. What kinds of occupations would these people have?
5. What kinds of products could these people produce from the resources available?
6. What resources is this nation lacking that people would need?
7. What other resources are needed by this nation?
8. Natural resources are valuable. Explain a method that might be used to save each of the following:
   a. coal b. forests c. soil d. water

Activities

1. Draw a picture of the map and indicate through illustration where people would settle.
2. Make a large mural indicating where people would be coming from and in what direction they would travel to settle down. What about hardships?
3. Make constructions indicating settlements, forests, mountains, a river, etc.
4. Write an original story as a member of a family of settlers, and tell about your experiences in settling in a new nation.
5. Make a chart comparing tools of early settlers with modern tools used for developing an area.
6. Make a mural showing transportation used by these settlers and transportation used by people of today.
7. Set up a display of products made from wood, minerals, and fish.
8. List ways in which conservation is practiced in your area.
9. Select a committee to make a mural showing the development of communications by the settlers in comparison to present-day communication systems. This is to show how the development of a country is aided by communication with other people and countries.
10. Discuss with the children why people must sometimes move from one area to another to find jobs, to get cheap land, to produce more food, or to make a better living.



Overhead Transparency No. 2
Country B

This is a map of a nation called Sreyas. It is just being settled by people from other parts of the world. Using only the information given on the map, make some inferences regarding all the different ways these people could make a living using the resources of this nation.

(NOTE TO THE TEACHER: Encourage the children to discuss specific industries which may develop as well as the occupations which would result.)

Questions of Inquiry

1. Where do you think most of the people would settle? Why?
2. Identify the natural resources of this nation that are available to the people.
3. How could people travel in this nation?
4. What kinds of occupations would these people have?
5. What kinds of products could these people produce from resources available?
6. What resource is this nation lacking that the people might need?
7. What other resources are needed by this nation?

Activities

1. Draw a picture of the map and indicate, through illustrations, where people might settle.

2. Make a large mural indicating where people would be coming from and in what direction they would travel to settle down.
3. Make constructions indicating settlements, groves of trees, a river, the desert, etc.
4. Write an original story as a member of a family of settlers, and tell about your experiences in settling in a new nation.
5. Role-play the responsibilities and decision making by families in their everyday life. Include roles of leadership, division of labor, specialization, etc. (Example: gathering food, tending crops, caring for children, making tools.)

RELATIONS BETWEEN COUNTRY A AND COUNTRY B

Trade between people develops when they have a need for something someone else has and have something to exchange for it. Since most people are sociable and curious, they will explore other areas and meet other people. From these meetings will evolve the possibility of trade.

Let's pretend that people from Countries A and B have made contact with one another.

Questions and Activities

1. Country A has resources that are needed by Country B. List the resources that Country B needs and explain how they could be used.
2. Country B has resources that are needed by Country A. List the resources that Country A needs and explain how they could be used.
3. How did the people go about getting food, clothing, and houses in both countries? Make comparisons within Country A, within Country B, and between Countries A and B.
4. What kinds of transportation would they have and need in both countries?
5. Since a person cannot produce all the goods and services he wants, he finds it helpful to trade or exchange his goods and services for the goods and services of someone else. How could trade help these people? For example, Country A needs citrus fruit, which is impractical to raise; so it must trade. Country B needs tools and has no iron ore, so it must trade. (NOTE: geographic specialization)
6. List the products they would trade.
7. What things could be developed to make the exchange of goods easier? (better transportation; a bartering system; a money system)

8. Name some objects people could use as a medium of exchange for goods and services. Which ones have actually been used?

9. Why do you think people used these objects for money?

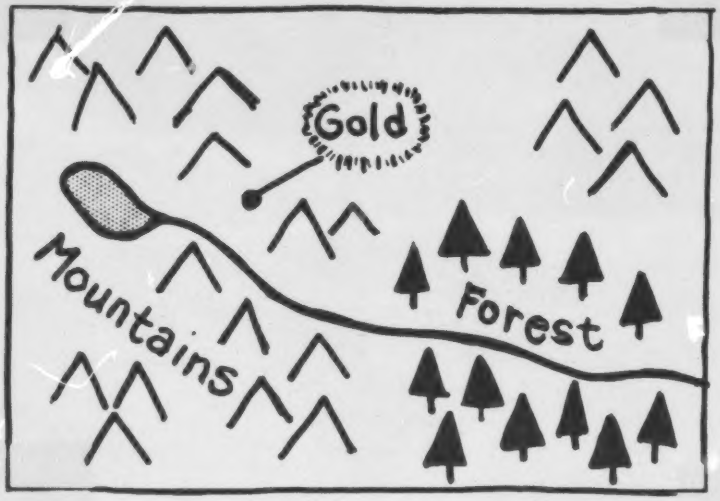
10. Why do you think we find coins and paper money convenient to use today?

11. Describe the coins and paper money that we use today.

12. Have students develop a money system for the two countries. A money system is good if:
    a. people accept money as a medium of exchange.
    b. it serves as a store of value.
    c. it is easily transportable.

13. Discuss how natural features and resources of these two countries affect:
    a. transportation
    b. the standard of living
    c. industry
    d. trade

(NOTE: Following are teacher-made overlay transparencies to draw inferences and conclusions based only on data given.)

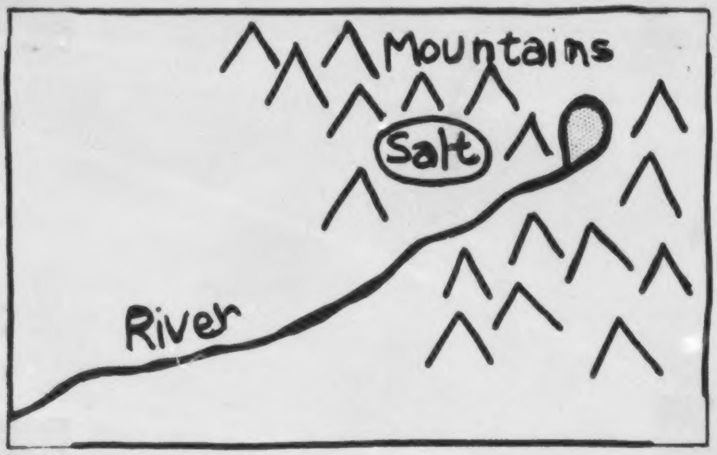


Overhead Transparency No. 3

Problem: A gold mine has been discovered in a desolate area by a prospector and publicized to the public.

Questions

1. What kind of growth could develop in an area like this?
2. What might happen to this area?
3. Draw a picture to show how this area might change.
4. Describe a sequence of events that might occur here, starting with the discovery of gold.
5. What would you predict this area might be like after 20 years?
6. What would happen if in 40 years the gold is exhausted?



Overhead Transparency No. 4

Problem: A large resource of salt has been discovered in an isolated mountainous region located near a river valley.

Questions and Activities

1. What might happen to this area?
2. What kind of growth could develop in an area like this? Where would it develop?
3. List some problems that people may have in settling here.
4. Draw a picture to show how this area may change.
5. Describe a sequence of events that might occur here, starting with the discovery of salt.
6. What would you predict this area might look like after 50 years?

Activities Concerning Related Problems of Two Areas

1. Compare the growth patterns of the gold-mining community and the salt-mining community.
2. Discuss and compare the needs and desires of the people in these two communities.
3. List and discuss the problems these two communities might encounter.
4. Identify the various leaders in these two communities and their roles.
5. Compare the means of transportation and communication within each community.
6. Describe and compare the possibilities of one or both mines becoming defunct and the resulting action of the people.

Student-Directed Activities

1. Have students design their own overhead transparencies with stated problems.
2. Have groups of students design their own problems and transparencies for other students to solve.

LESSON 16

CONFLICT BETWEEN THE WHITE SETTLERS AND INDIANS

Objectives

1. The students will learn of the conflicts between the Indian tribes of Iowa and the white man.
2. An understanding of why the Indian caused opposition will be developed with factual background information.
3. Students will see changes caused by conflict between the white settlers and Indians.

Activities

1. Find out more about Keokuk and Black Hawk. Compare Keokuk and Black Hawk's attitude toward whites. Which one would you choose to lead you?

We have discussed the Indian culture in Iowa. Now we will discuss the effect of the white people on the Indians.

The first to meet the Indians were the explorers and traders. Zebulon Pike (Pikes Peak Park in Clayton County is named for him) was in Iowa in 1805. Before that French explorers Marquette and Joliet paddled canoes in the rivers around 1673. Julien Dubuque, a French Canadian, arrived in upper Mississippi in 1785 and became an important business man in mining and trading. He married the daughter of a Fox Indian leader, Peosta. This kept relations with Indians peaceable. It is suggested that he used the Indians as slave laborers in his mines to prosper. Many traders were fair but many others sold worthless beads and other cheap goods to the Indians for their own gain. Often the traders brought disease with them that the Indians did not have immunity to.

Even earlier, in 1735, a detachment of French troops from Detroit attacked an Indian village on the Des Moines River to punish them for the murder of a French officer.

After the Louisiana Purchase was made, Lewis and Clark, explorers for President Jefferson, went on an expedition to explore the new territory. They had contact with Indians from Iowa as they traveled by.

Before the 1800's only traders and explorers ventured into the Iowa territory, but then settlers came and more conflicts arose. Indian agents were assigned to the tribes. An agent was a combination of a protector and teacher. Many agents were honest and capable men who tried to defend the rights of the Indians in their charge. But as the pressure of the white settlers increased, this was hard to do.

It is estimated about 8,000 Indians lived in Iowa when white settlers came. It wasn't until September 16, 1815 that a treaty was made with the Ioway Indian tribe at Portage des Sioux. In the next years the Ioways ranged the vast expanse of land between Mississippi and the Missouri. One of the favorite Ioway villages was near the vicinity of Eldon on the Des Moines River.

Rights of the Ioway Indians to part ownership of the land of Iowa was not recognized until the Grand Council of 1825. The Sac and Fox tribes claimed part ownership. The Ioways agreed to this arrangement of a Neutral Ground between the Sac and Fox and the Sioux to the north. The Sac and Fox in turn agreed that the Ioways had "just claim to a portion of the country" below this line. All three tribes agreed to this arrangement.

In 1824, the Ioways journeyed to Washington and ceded all claims to their land in the Missouri except the Platte District. Then in 1836 a treaty was signed in Fort Leavenworth in which they gave up all their lands in the Platte District and agreed to move west of the Missouri and settle on a small reservation between the Kickapoo Reserve and the Great Nemaha River. Finally on October 19, 1838 a treaty was signed by the Ioway in which they gave up the territory of what is now called Iowa. Thirteen Ioways made their marks on the treaty started by Indian agent John Dougherty, and witnessed by sub-agent Anthony L. Davis, Vance M. Campbell, James M. Crope, and Jeffrey Deroin, the interpreter. The first to sign was Frank White Cloud, a son of Mahaska and Rantchewaime. No Heart was second. Next in order came the Plum, the Great Man, He-that-has-no-fear, Blistered Foot, Little Pipe, Little War Eagle, Cocked Nose, Heard to Load, Speckled Rib, the Iron, and Pile of Meat.

In return for the rights to the land, the Ioways received $157,500 to be invested by the United States at a guaranteed interest of "not less than five percent thereon during the existence of their tribe."

The Sac (Sauk) and Fox (Mesquakie) tribes were forced to give up their land on the east side of the Mississippi River through an illegal treaty. When a group of Sac (Sauk) and Mesquakie Indians went to St. Louis to get an Indian who was in prison there for killing a white man, they signed a treaty. Even though none of these Indians had the authority and the tribal councils protested, the Sauk and Mesquakie were forced to leave when the land was sold to the settlers. By 1829, however, after the settlers came a new treaty was signed and all the Mesquakie and Sauk moved west of the Mississippi.

One group of Sauk, led by Black Hawk, refused to obey the treaties and kept returning to the land east of the Mississippi. Finally, in 1831, the U. S. government ordered Black Hawk and his band never to return.

Black Hawk tried to persuade Keokuk, another chief of the Sauk, living west of the Mississippi, to return to their former lands and fight for them. Black Hawk spoke strongly against the whites for their unjust treatment. Keokuk knew the people agreed with Black Hawk but he also knew the whites were stronger than the Indians. He told his people to kill all their own women and children first because none of the men would survive and the women and children would starve anyway. This awful sacrifice demanded by Keokuk so cooled the warriors enthusiasm that they decided not to follow Black Hawk. Keokuk also did his best to discourage Black Hawk but did not succeed. On April 6, 1832 Black Hawk and his entire village moved up the east side of the Mississippi River to Rock Island. Because the white settlers feared an attack on Fort Armstrong, six companies of soldiers arrived by steamboat from St. Louis, Missouri. General Henry Atkinson, in command, desperately tried to pursuade Black Hawk to take his people back across the river. Again refusing to listen, the determined chief led his people up the Rock River.

Keokuk's early prediction about the loss of the women and children nearly came true. Exposure and lack of food took their toll on men, women and children. The few skirmishes they had won along the way were not enough to claim victory. When the small tired band crossed back over the Mississippi River the Sioux attacked the unsuspecting group. Only a few survived to move up the Iowa River into Sac and Fox territory. Black Hawk was captured and taken to St. Louis where he was imprisoned. He was later taken to Washington where he met President Andrew Jackson. He was also taken to New York to see the sights, then sent back to Iowa where he was given his freedom.

The Black Hawk War cost nearly 1,000 lives. Most of those killed were Indians. Only half of Black Hawk's band survived. As a result of the war the Sac and Fox lost their Illinois land for good and were made to sell a tract of land which later became known as the Black Hawk Purchase.

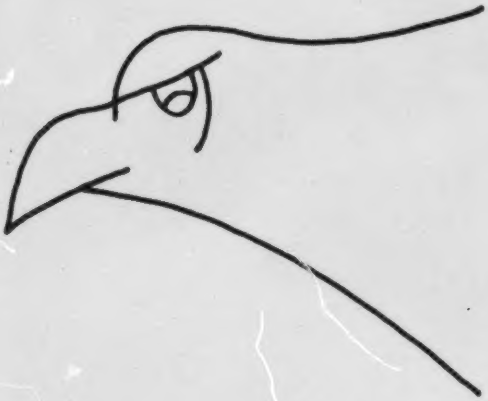
SPIRIT LAKE MASSACRE

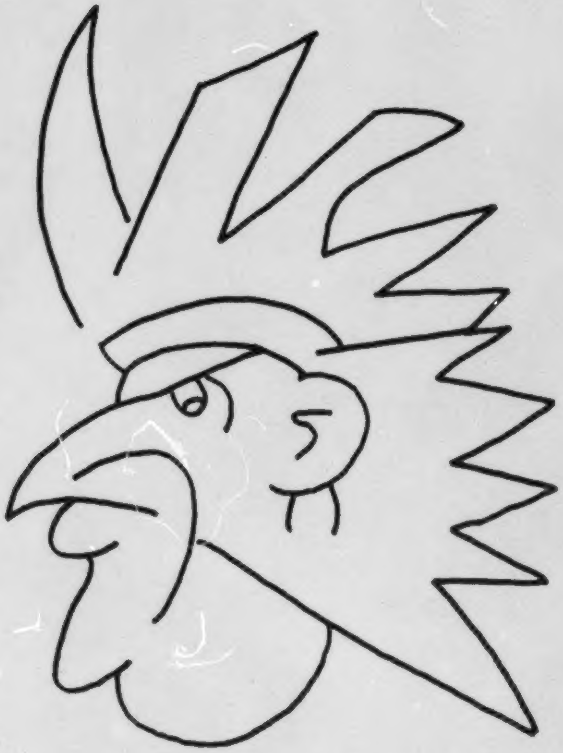
When the white settlers started coming into Iowa, they were constantly in danger and subject to attack. The difficult years for the white settlers in Iowa were between 1850-1870. Attacks by the Sioux were most likely to occur during severe weather and when their supplies were low.

In 1857 all northwestern Iowa was in a desperate condition, snowbound and isolated. The settlers of Spirit Lake and Okoboji had very little but the Indians were suffering even more. This state of affairs made the Indians blame the whites for taking their lands, driving off the game, and causing their desperate condition. Hungry, cold and with bitterness in their hearts, they went forth in small groups in search of food at the homes of the whites.

In February 1857, one group of hostile Sioux led by Inkapuduta, moved up the valley of the Little Sioux River. Reaching the lakes on March 7th, they were hostile and the killing of Inkapuduta's brother by a white whiskey peddler made them vicious. After holding a war dance, a signal of warfare, the next day the disastrous Spirit Lake Massacre occurred.

BLACK HAWK WAR





The Black Hawk War was fought in 1832. The Sauks were defeated, and they lost their tribal lands. But the name "Hawkeye" continues to honor Black Hawk.

The name was suggested in 1838 by James G. Edwards, a Fort Madison editor. He wanted to "rescue from oblivion the name of the old chief" who never became a chief.

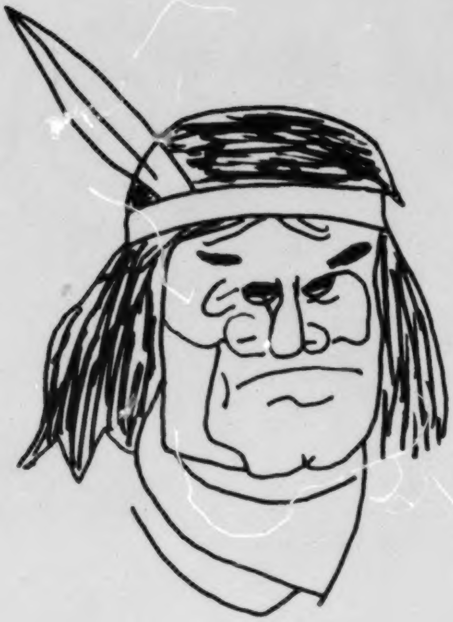
QUESTIONS TO ANSWER:

1. In what year was the Black Hawk War fought? ______________
2. What Indians were defeated? ______________________________
3. Who is honored by the name "Hawkeye"? ____________________

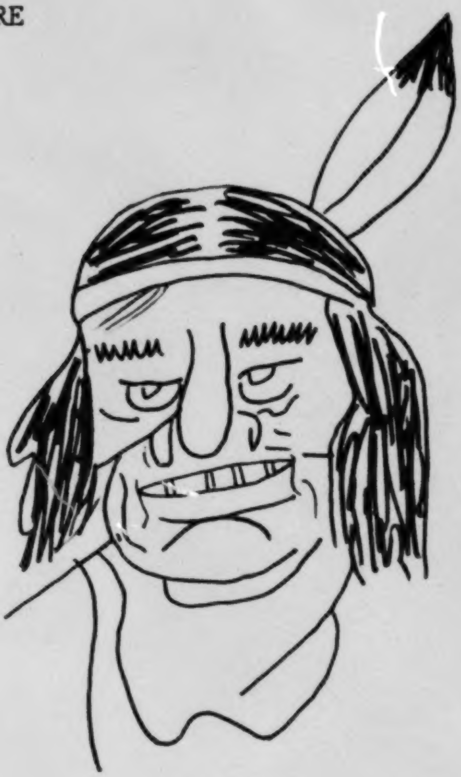
Reference:

Hake, Herb, A Cartoon History of Iowa, Klipto Printing Co., Mason City, Iowa, 1968.

SPIRIT LAKE MASSACRE



Sidominadota was a minor Sioux chief who was killed by a whiskey peddler. This happened after Sidominadota had raided the peddler's cabin to reclaim property stolen from him.



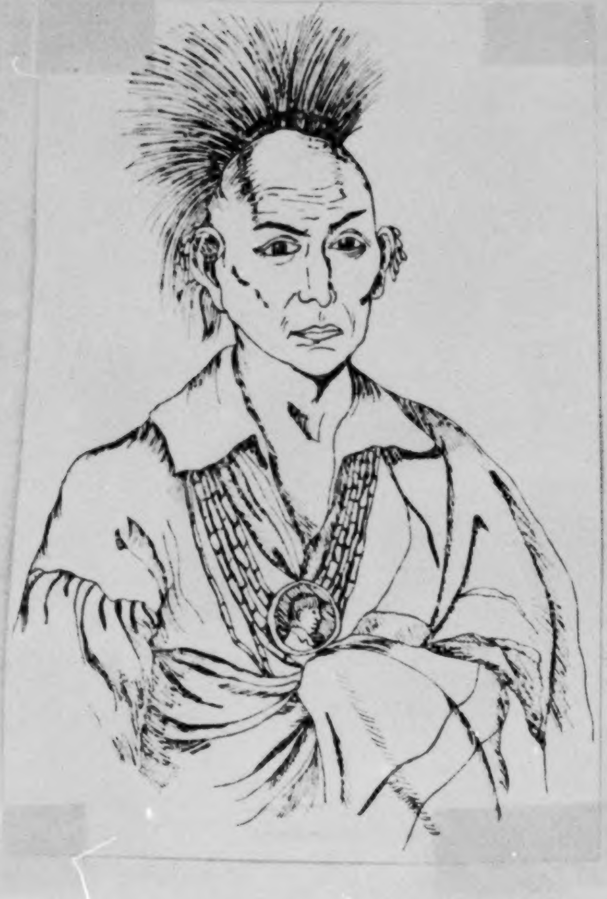
Inkpaduta was the outcast brother of Sidominadota. The killing gave him an excuse for vengeance. In 1857, he murdered 30 white settlers in the Spirit Lake Massacre.

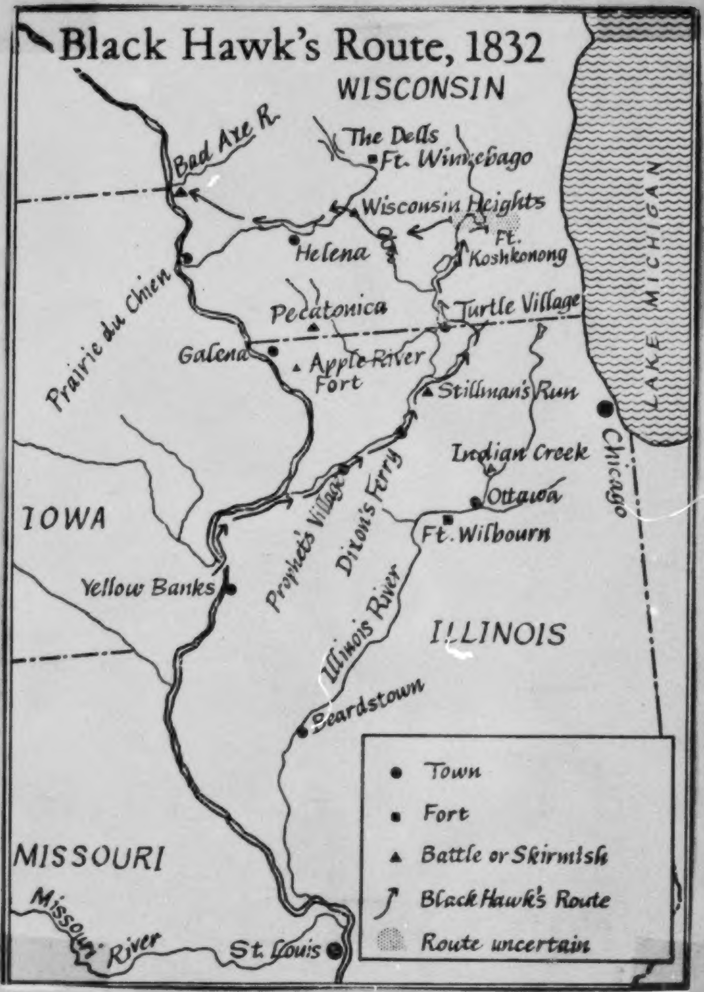
QUESTIONS TO ANSWER:

1. Who was Sidominadota? ______________________________
2. Who killed him? ______________________________
3. Who was Inkpaduta? ______________________________
4. What was the date of the Spirit Lake Massacre? ____________
5. How many white settlers were murdered in the Spirit Lake Massacre? ______________

Reference:

Hake, Herb, A Cartoon History of Iowa, Klipto Printing Co., Mason City, Iowa, 1968.




Black Hawk's Route, 1832
WISCONSIN
Bad Axe R.
The Dells
Ft. Winnebago
Wisconsin Heights
Ft. Koshkonong
Helena
Prairie du Chien
Pecatonica
Turtle Village
Galena
Apple River Fort
Stillman's Run
LAKE MICHIGAN
Chicago
Indian Creek
Ottawa
Ft. Wilbourn
IOWA
Prophet's Village
Dixon's Ferry
Yellow Banks
Illinois River
ILLINOIS
Beardstown
MISSOURI
Missouri River
St. Louis
Town
Fort
Battle or Skirmish
Black Hawk's Route
Route uncertain

LESSON 17

REMOVAL OF INDIANS FROM IOWA

Objectives

1. The students will learn the reasons why the Indians left Iowa.

2. The students will learn of Indian-government dealings to obtain land.

3. The students will be able to tell when the movement of Indians from Iowa began.

Activities

1. Use maps or overhead transparencies to show areas of cessions.

2. Discuss how the students would feel if someone moved in and took their land away from them and made them find somewhere else to live.

3. Research more details of the land cessions. How much was given to the Indians for the different purchases? Was the government fair in their dealings?

4. Ask your students to role play this imaginary situation. An advanced culture came from outer space and decided to move all earth people to Venus. The people from outer space want all earth to themselves. Venus is not an easy place to live because it is so different from earth. The class could pretend they are a council of earth people and, unhappy with the situation, are trying to decide to return to earth or not.

   A variation of this is to organize two debate groups - outer space and earth. Each can list reasons why or why not the situation is fair. Debate the reasons.

The white man was strong. He came to America moving the Indians slowly westward. Time and time again, an Indian tribe would settle a new village only to be pushed once more to a different location.

So it was in Iowa even before the great movement of settlers to the state began agreements between the Indian and government were being made to insure safety and harmony for both the white man and Indian.

A conflict between the mighty warriors of the Sioux and the Sac and Fox Indians concerned the government. Because Sioux and Sac and Fox territorial boundary lines joined in northern Iowa, the tribes lived in continual warfare. In 1825 the government helped to organize relations between these tribes and a definite boundary line was fixed.

In 1830, the government had to enter again into the affairs of these tribes because the boundary line was not taken seriously. The Sioux and Sac and Fox tribes each agreed to give up a strip of land twenty miles wide in Northern Iowa to form a Neutral Ground.

The Neutral Ground became the home of the Winnebago tribe, forced by the American government to move there to keep peace between the Sioux and Sac and Fox tribes. The fear of attack from these tribes caused Fort Atkinson to be built. (This is the only fort every built to protect one Indian tribe from another.)

White settlers were still coming to Iowa so in 1846 the Winnebago chiefs were asked to sign a treaty which would make them leave Iowa to settle in Minnesota. They signed but did not want to go and it was nearly two years later before the tribe of approximately 3,000 were moved.

The Ioway (Iowa) Indians left the state in 1836. A war party of Sac and Fox, who dislike the Ioways, attacked the peaceful group during a horse race. The unprepared Ioways were badly defeated by Chiefs Pashepaho and Black Hawk as they killed not only their warriors but the women and children as well. Mahaska, then leader, took the remaining tribe members and moved to government land in Kansas.

In 1834 a Half-Breed Tract was set aside for Indian children born of white fathers. This small triangle of land located in the southeastern tip of Iowa, along the Missouri border, was taken over by white settlers as well.

The Pottawattamies of the Algonquian group stayed in Iowa less than 20 years. They were brought from Lake Michigan to southwestern Iowa in 1835. They lived in small villages situated throughout their territory. In 1846 a treaty was signed to release Iowa land and move into Kansas. By 1848, the Pottawattamies were gone.

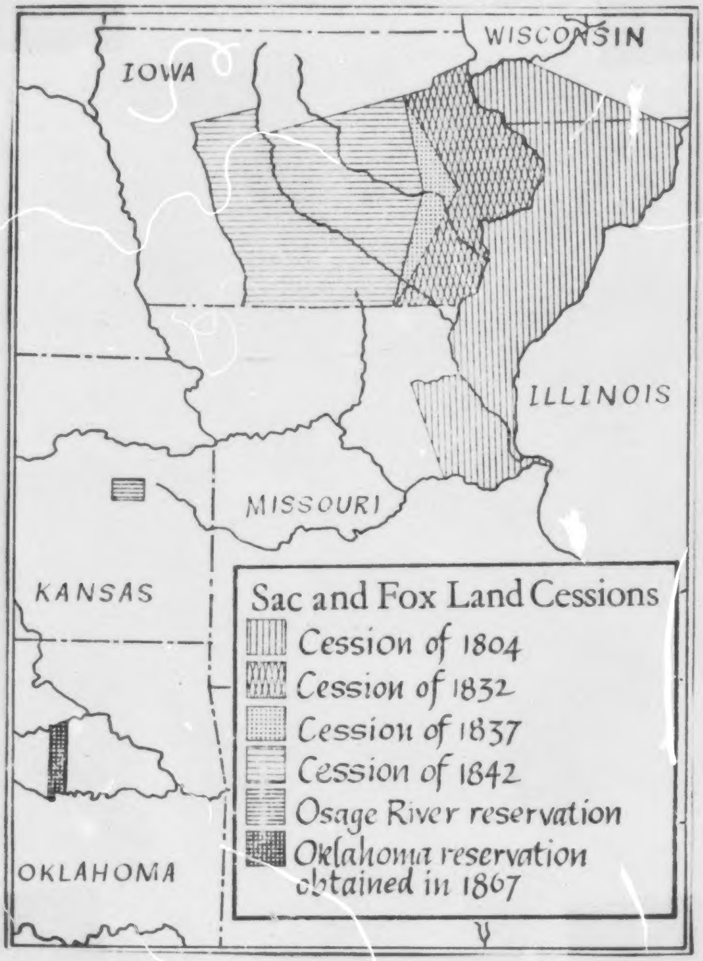
The Sac and Fox Indian occupied the largest amount of territory in Iowa. Their first tract of land in 1832 was known as the Black Hawk Purchase (even though the chief had no part in it). It was given up in a treaty signed by Keokuk and Pashepaho. The Indians agreed to leave the land before June 1, 1833 and never return.

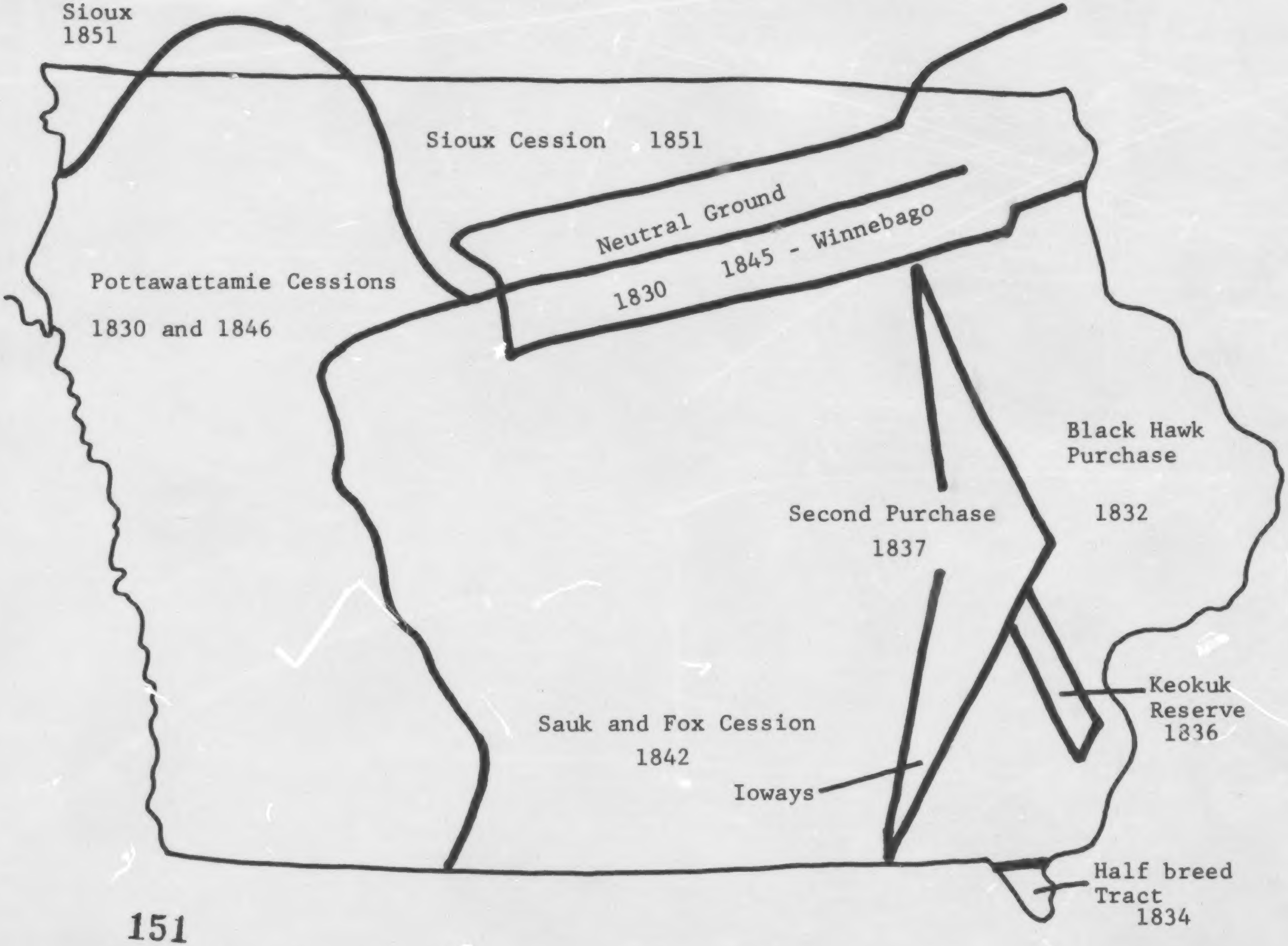
The United States agreed to give the Sac and Fox $20,000 a year for 30 years, as well as salt and tobacco for the land. A promise was made to furnish the tribe with a blacksmith and a gunsmith. The Indians owed $40,000 worth of goods to several traders, so this debt was paid too. All of this together, however, did not equal the actual value of the land.

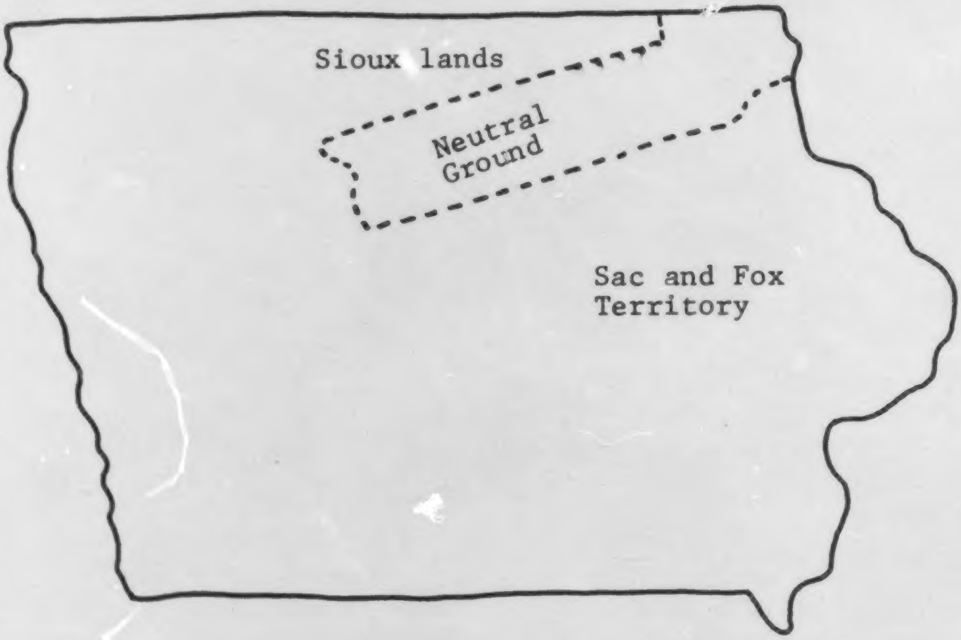
Keokuk's reward for backing the U.S. government during the Black Hawk Purchase was a 250,000 acre area, known as the Keokuk Reserve.

The movement of settlers westward was steady in the mid 1800's onward. While Keokuk and his band remained on the Reserve, the rest of the Sac and Fox were moved west to the valley of the Des Moines River. In 1836 Keokuk began selling the rest of the land to the government and by 1842 the last Sac-Fox territory was sold. Kansas became their new home.

The Sioux tribe sold its land in northern Iowa in 1851. This was the final sale of Indian land in Iowa. After that all the land belonged to the settlers and the government.


WISCONSIN
IOWA
ILLINOIS
MISSOURI
KANSAS
OKLAHOMA
Sac and Fox Land Cessions
Cession of 1804
Cession of 1832
Cession of 1837
Cession of 1842
Osage River reservation
Oklahoma reservation obtained in 1867

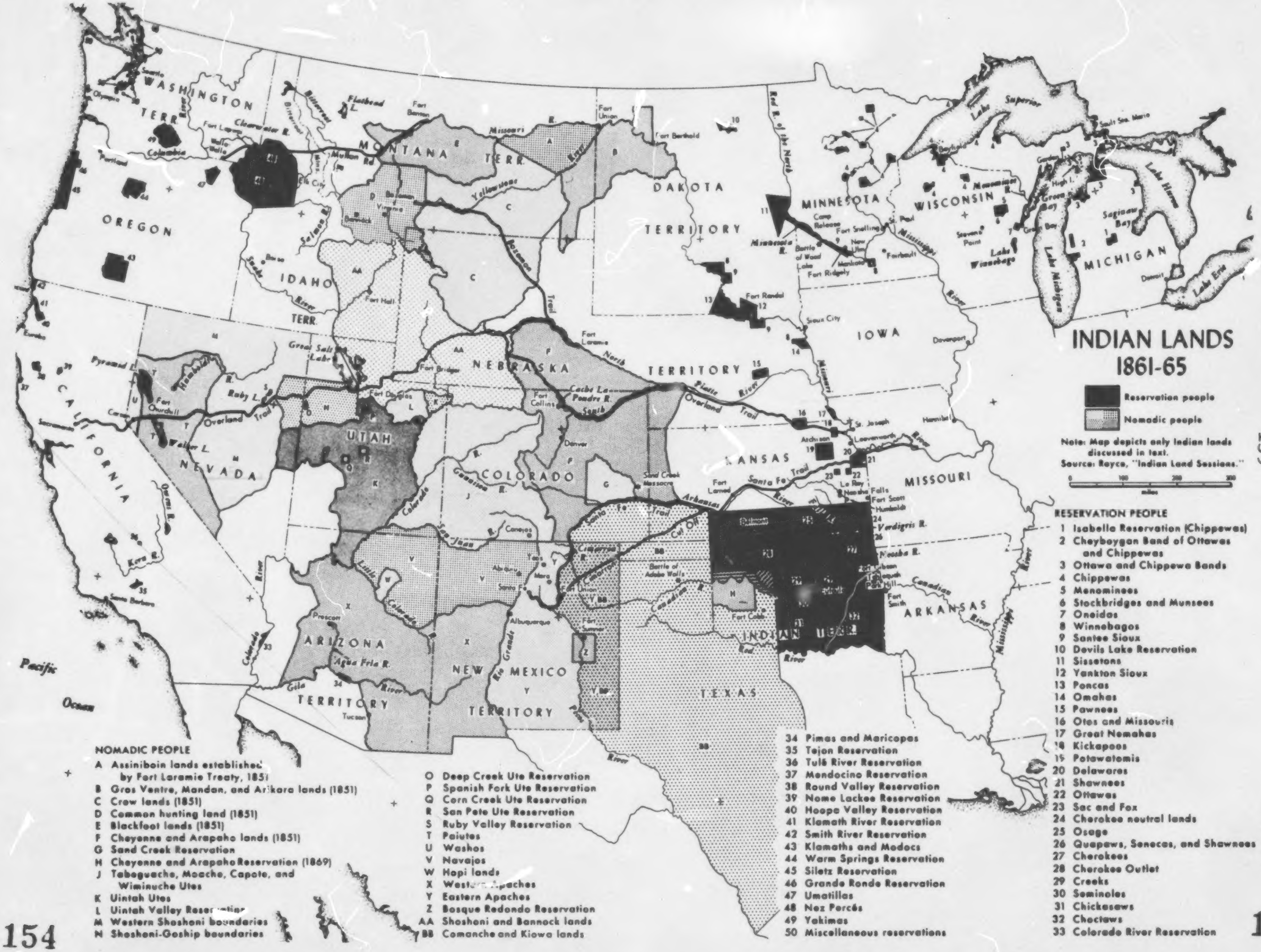

Sioux
1851
Sioux Cession 1851
Neutral Ground
1830 1845 - Winnebago
Pottawattamie Cessions
1830 and 1846
Black Hawk
Purchase
1832
Second Purchase
1837
Sauk and Fox Cession
1842
Ioways
Keokuk
Reserve
1836
Half breed
Tract
1834



For many years the Indians of Iowa, especially the Sac and Fox, were in constant conflict with the hostile Sioux. In 1825 the government entered in and set up a boundary for the hunting grounds of the various tribes. This imaginary line supposedly dividing the hunting ground was very unsuccessful. The Indian braves, following the trail on a deer or elk, were not willing to stop at the boundary line.

In 1830 the tribes were called together by the government. On July 15th a treaty was signed by both the Sioux and Sac and Fox tribes in which they each gave up a strip of land twenty miles wide extending to the Mississippi.

This forty mile strip entitled "Neutral Ground" failed to keep the tribes separated. In 1846, the Winnebago, who had been moved to the Neutral Ground to serve as a buffer, moved to Minnesota. By 1851 there was no longer any Indian territories in northern Iowa. All belonged to the government who purchased it for ten cents an acre.


WASHINGTON TERR.
OREGON
IDAHO TERR.
MONTANA TERR.
DAKOTA TERRITORY
NEBRASKA TERRITORY
MINNESOTA
WISCONSIN
MICHIGAN
IOWA
KANSAS
MISSOURI
ARKANSAS
INDIAN TERR.
TEXAS
NEW MEXICO TERRITORY
ARIZONA TERRITORY
COLORADO
UTAH
NEVADA
CALIFORNIA
Pacific Ocean
Lake Superior
Lake Michigan
Lake Huron
Lake Erie
Great Salt Lake
Santa Fe Trail
Overland Trail
Bozeman Trail
Sand Creek Massacre
Battle of Adobe Walls
Fort Laramie
Fort Union
Fort Berthold
Fort Randall
Fort Ridgely
Fort Snelling
Fort Bridger
Fort Douglas
Fort Hall
Fort Larned
Fort Scott
Fort Smith
Fort Cobb
Fort Sumner
Denver
Sioux City
St. Joseph
Leavenworth
Atchison
Detroit
Prescott
Tucson
Albuquerque
Santa Fe
0
100
200
300
miles

INDIAN LANDS
1861-65

▇ Reservation people
▨ Nomadic people

Note: Map depicts only Indian lands discussed in text.
Source: Royce, "Indian Land Sessions."

NOMADIC PEOPLE

- A Assiniboin lands established by Fort Laramie Treaty, 1851
- B Gros Ventre, Mandan, and Arikara lands (1851)
- C Crow lands (1851)
- D Common hunting land (1851)
- E Blackfoot lands (1851)
- F Cheyenne and Arapaho lands (1851)
- G Sand Creek Reservation
- H Cheyenne and Arapaho Reservation (1869)
- J Tabeguache, Moache, Capote, and Wiminuche Utes
- K Uintah Utes
- L Uintah Valley Reservation
- M Western Shoshoni boundaries
- N Shoshoni-Goship boundaries
- O Deep Creek Ute Reservation
- P Spanish Fork Ute Reservation
- Q Corn Creek Ute Reservation
- R San Pete Ute Reservation
- S Ruby Valley Reservation
- T Paiutes
- U Washos
- V Navajos
- W Hopi lands
- X Western Apaches
- Y Eastern Apaches
- Z Bosque Redondo Reservation
- AA Shoshoni and Bannock lands
- BB Comanche and Kiowa lands

RESERVATION PEOPLE

- 1 Isabella Reservation (Chippewas)
- 2 Cheyboygan Band of Ottawas and Chippewas
- 3 Ottawa and Chippewa Bands
- 4 Chippewas
- 5 Menominees
- 6 Stockbridges and Munsees
- 7 Oneidas
- 8 Winnebagos
- 9 Santee Sioux
- 10 Devils Lake Reservation
- 11 Sissetons
- 12 Yankton Sioux
- 13 Poncas
- 14 Omahas
- 15 Pawnees
- 16 Otos and Missouris
- 17 Great Nemahas
- 18 Kickapoos
- 19 Potawatomis
- 20 Delawares
- 21 Shawnees
- 22 Ottawas
- 23 Sac and Fox
- 24 Cherokee neutral lands
- 25 Osage
- 26 Quapaws, Senecas, and Shawnees
- 27 Cherokees
- 28 Cherokee Outlet
- 29 Creeks
- 30 Seminoles
- 31 Chickasaws
- 32 Choctaws
- 33 Colorado River Reservation
- 34 Pimas and Maricopas
- 35 Tejon Reservation
- 36 Tulé River Reservation
- 37 Mendocino Reservation
- 38 Round Valley Reservation
- 39 Nome Lackee Reservation
- 40 Hoopa Valley Reservation
- 41 Klamath River Reservation
- 42 Smith River Reservation
- 43 Klamaths and Modocs
- 44 Warm Springs Reservation
- 45 Siletz Reservation
- 46 Grande Ronde Reservation
- 47 Umatillas
- 48 Nez Percés
- 49 Yakimas
- 50 Miscellaneous reservations

LESSON 18

RESERVATIONS

Objectives

1. The students should be able to locate on a map the location of the Mesquakie Settlement near Tama.
2. The students should be able to relate land agreements between government and the Mesquakie tribe which led to the development of the Tama Reservation.
3. The students will learn about reservations where the tribes of Iowa are located.
4. The students will gain insight into reservation life.

Activities

1. Through a class discussion, guide the students to the realization that Indians need better education, job skills and a higher economic base in order to raise living standards.
2. Look more closely into reservation life at Tama. Where do they go to school? How are they employed?
3. Do the Indians own their reservations? Reread land negotiations to find out. How is Tama special?
4. View films or filmstrips if possible of life on the reservation. Compare to their life. How are they alike? How are they different?

The only Indian Reservation in Iowa today is the home of the Fox tribe, known as the Mesquakies, located near the Iowa River in Tama County. Back in 1845 and 1846 the government moved the Fox tribe to a reservation in Kansas. The Indians weren't happy in Kansas and in the following years drifted back into Iowa to fish and hunt for a living. Back in Kansas the unsettled Fox began to deal with the government to buy the land which is the present Tama reservation. The a problem arose. The Indians were not considered legal people so they could not own property. The Iowa General Assembly in 1856 passed a law which gave the right to own the land to the Indians with Governor of Iowa in control.

Ten years later the government ordered the Fox tribe to return to the Kansas reservation. The tirbe now legally owned the land and so refused to leave. At that time they were recognized by Congress as a separate tribe, the Mesquakies. In 1896 the land became officially the Tama Reservation. The 3,600 acres which make up the reservation today cost the Indians $85,000 or about $24 per acre.

The Indians of Tama pay taxes and those of age are eligible to vote. They have their won local government and elect a council of managers. About 1/3 of their land is cultivated and some is rented to neighboring farmers.

Most of the Indian families live in frame houses furnished the same as any of their white neighbors. Used only for visits and ceremonials, the wickup, however of past days can still be seen. The Indians dress the same as other Iowans and and many won cars. The school is like any school with free lunches profided by the government. Some students go on to college, but most find work upon graduation. At one time the Mesquakie resisted the education provided by the government, but now most can read and the average education is about 11th grade level.

Five hundred sixty-one Indians live on, or around, the reservation at the present time and, although they are becoming quite "Americanized," they still maintain their heritage. In August a Pow Wow is held. Old ceremonial dances are acted out with tribal members clothed in their authentic dress. Indian artwork is displayed.

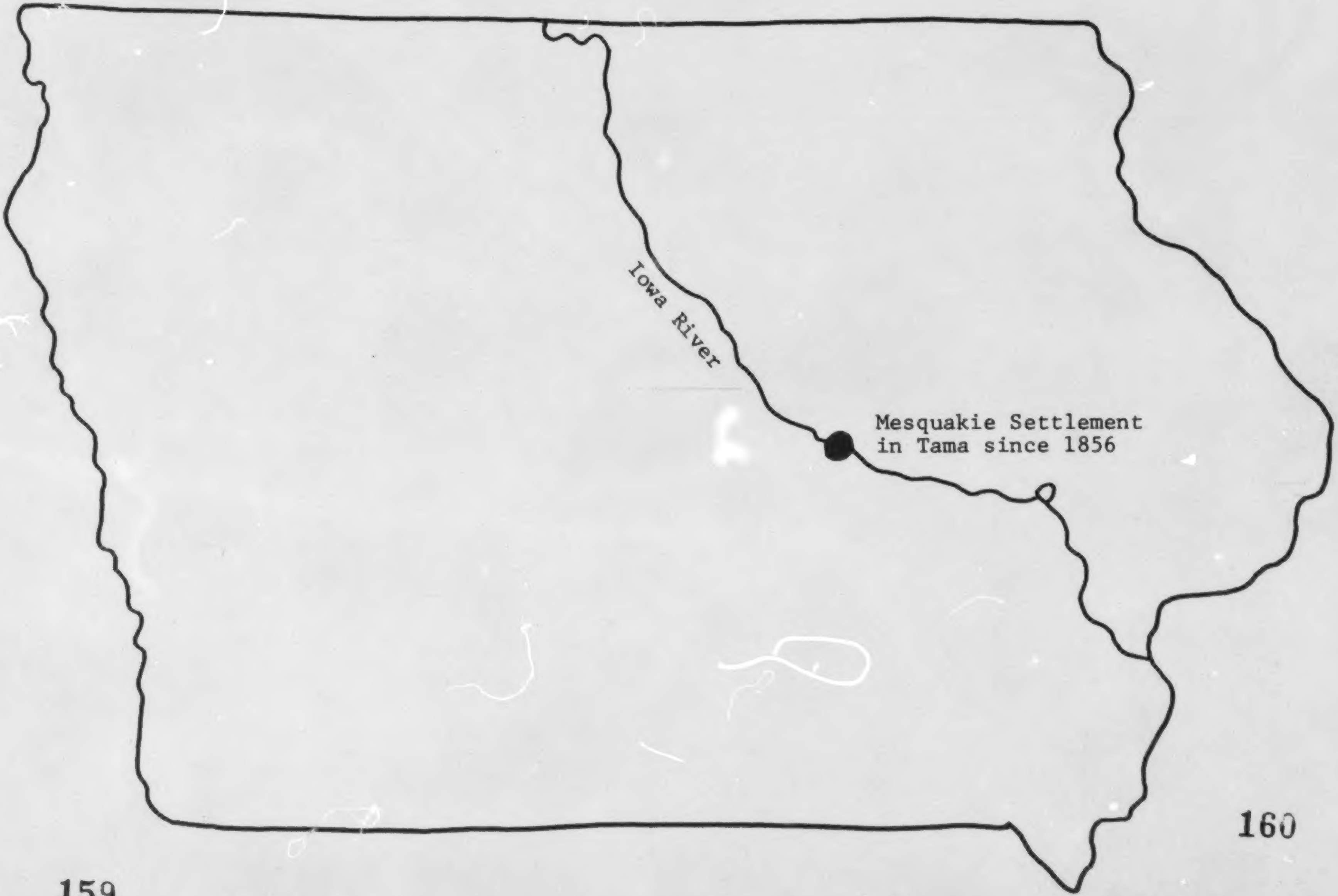
Throughout the Pow Wow, Iowa's history is presented. The dances and ceremonials tell of the Fox tribe granting Julien Dubuque the right to mine lead, the battles of Fort Madison, the Black Hawk War, and many other events of the past.

The Iowa reservation is located in Kansas, and totals 1,219 acres. The Iowa, due to many years of intermarriage with the whites, do not look like Indians. They have not encountered as much discrimination and, as a result, have settled in nearby areas as well. The reservation population numbers only 770 today, much less than its beginning more than a century ago.

The reservation in which the Pottawattamie settled on in the mid 1800's was located in Kansas also. One thousand three hundred seventy one Indians live on the 20,325 acre reservation, 559 acres which are owned by the tribe. The land is well suited to farming and homes are equal to the average American home today.

The Winnebago Reservation is found today in Nebraska. After being moved constantly about in the mid 1800's, the tribe was finally settled in 1865. Tribal population now numbers 877. Of the 27,468 acres which make up the reservation, 3,000 is owned by the Winnebago. Most residents are employed by various industries owned tribally or by local non-Indians.

IOWA OUTLINE MAP


Iowa River
Mesquakie Settlement
in Tama since 1856

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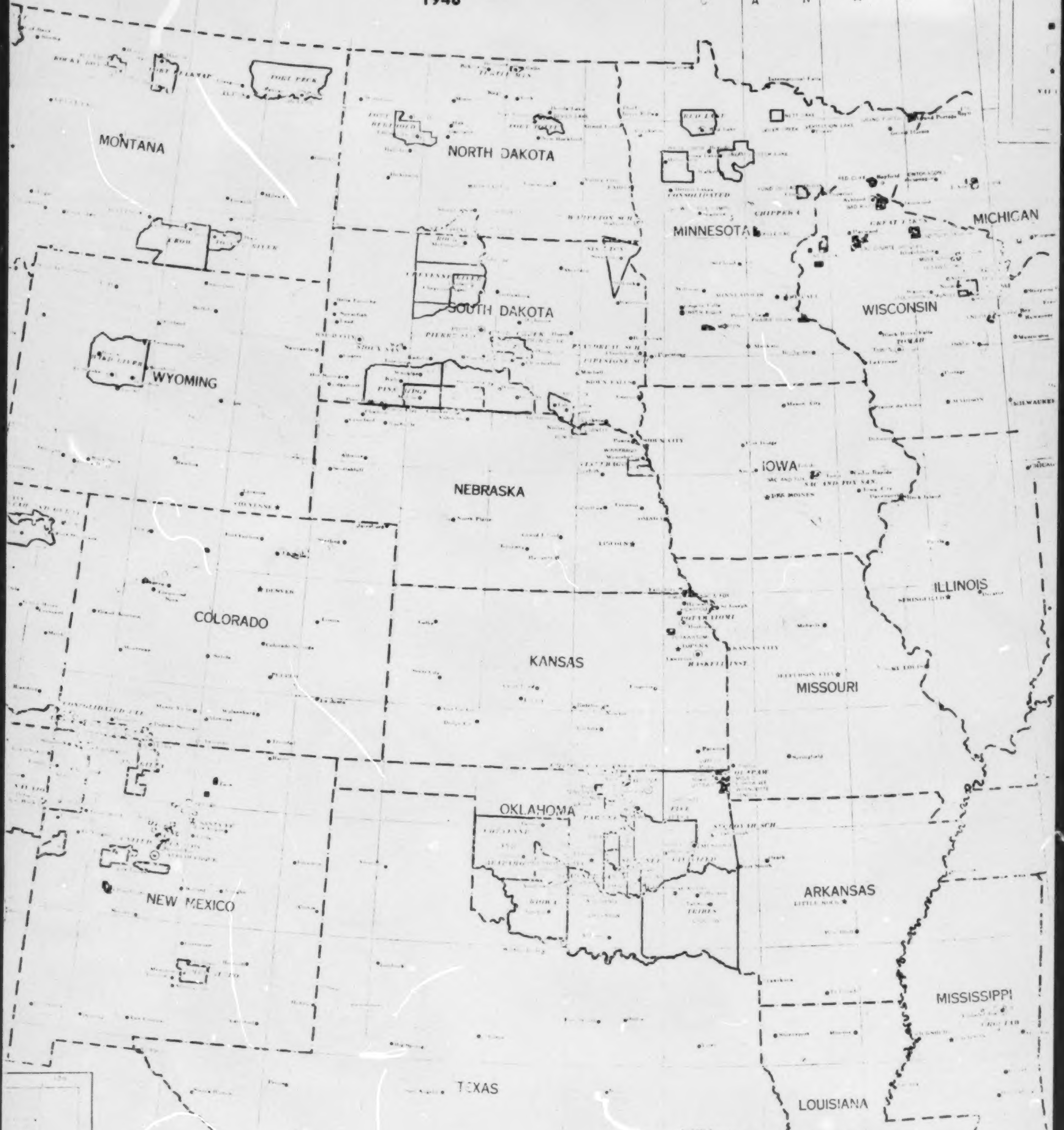
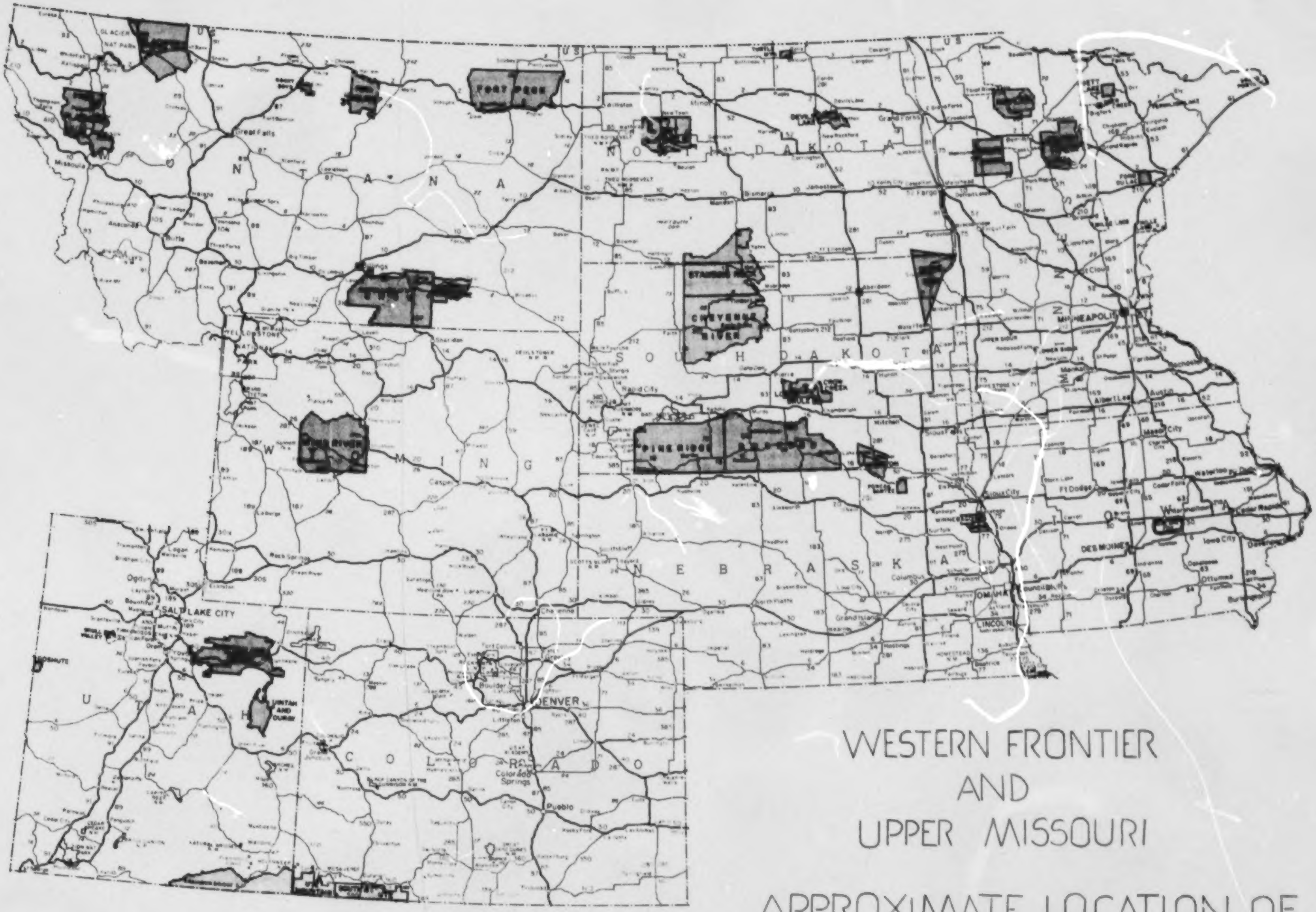
INDIAN RESERVATIONS IN THE UNITED STATES 1948


CANADA
MONTANA
FORT PECK
CROW
NORTH DAKOTA
SOUTH DAKOTA
PINE RIDGE
WYOMING
WIND RIVER
MINNESOTA
RED LAKE
CONSOLIDATED
CHIPPEWA
WISCONSIN
MICHIGAN
IOWA
NEBRASKA
ILLINOIS
COLORADO
KANSAS
MISSOURI
OKLAHOMA
ARKANSAS
NEW MEXICO
UNITED PUEBLOS JURISDICTION
MISSISSIPPI
TEXAS
LOUISIANA
COUSHATTA


MONTANA
NORTH DAKOTA
SOUTH DAKOTA
MINNESOTA
WYOMING
NEBRASKA
IOWA
UTAH
COLORADO
FORT PECK
STANDING ROCK
CHEYENNE RIVER
PINE RIDGE
ROSEBUD
WIND RIVER
UINTAH AND OURAY
GLACIER NAT PARK
YELLOWSTONE NATIONAL PARK
Missoula
Great Falls
Billings
Williston
Minot
Grand Forks
Bismarck
Fargo
Jamestown
Aberdeen
Pierre
Rapid City
MINNEAPOLIS
Sioux City
DES MOINES
OMAHA
LINCOLN
Grand Island
SALT LAKE CITY
Ogden
Cheyenne
Fort Collins
Boulder
DENVER
Colorado Springs
Pueblo
Casper
Rock Springs
Waterloo
Cedar Rapids
Iowa City

WESTERN FRONTIER AND UPPER MISSOURI

APPROXIMATE LOCATION OF INDIANS IN 1950

SOURCE: Bureau of Indian Affairs

LESSON 19

EFFECTS OF INDIANS ON IOWA

Objectives

1. The students will identify the effect Indians had on the development of the state of Iowa by listing counties and towns which have Indian names.
2. The students will be able to identify places of interest that pertain to Indian life in Iowa.
3. The students will be able to list some words which are Indian terms.

Activities

1. Locate Iowa counties with Indian names. Mark those which are Mesquakie names.
2. Use a map of Iowa to locate Iowa cities which have Indian names. Circle them or make a list.
3. Learn what words are from the Indian language and find their meanings.
4. Visit an Indian point of interest.
5. Discuss Indian Arts. What influence is still felt today? Beadwork, leatherwork, ceremonial dances and jewelry are the most popular. Find out about their impact on us today.
6. What herbs and plants which the Indians used for medicines are still used today.

COUNTIES BEARING INDIAN NAMES

Allamakee: Meaning in doubt

Appanoose: Chief of the Sac and Fox who headed peace party in opposition to Black Hawk

Black Hawk: Famous chief of the Sac and Fox tribes

Cherokee: Famous southern Indian tribe

Chickasaw: Prominent Indian nation of the South

Des Moines: Combination of a French and Indian word

Delaware: Indian word meaning "real men"

Iowa: From the Ioway Indians thought to mean "beautiful land"

Mahaska: Chief of the Iowa tribe, interpreted "White Cloud"

Monona: Indian origin, but unknown meaning

Muscatine: Indian tribe, Mascoutins

Osceola: Warrior chief of the Seminoles, interpreted "black drink"

Pocahontas: After an Indian princess

Pottawattamie: Indian tribe, former possessors of territory

Poweshiek: Sac Indian chief

Sac: Indian tribe

Sioux: Indian tribe

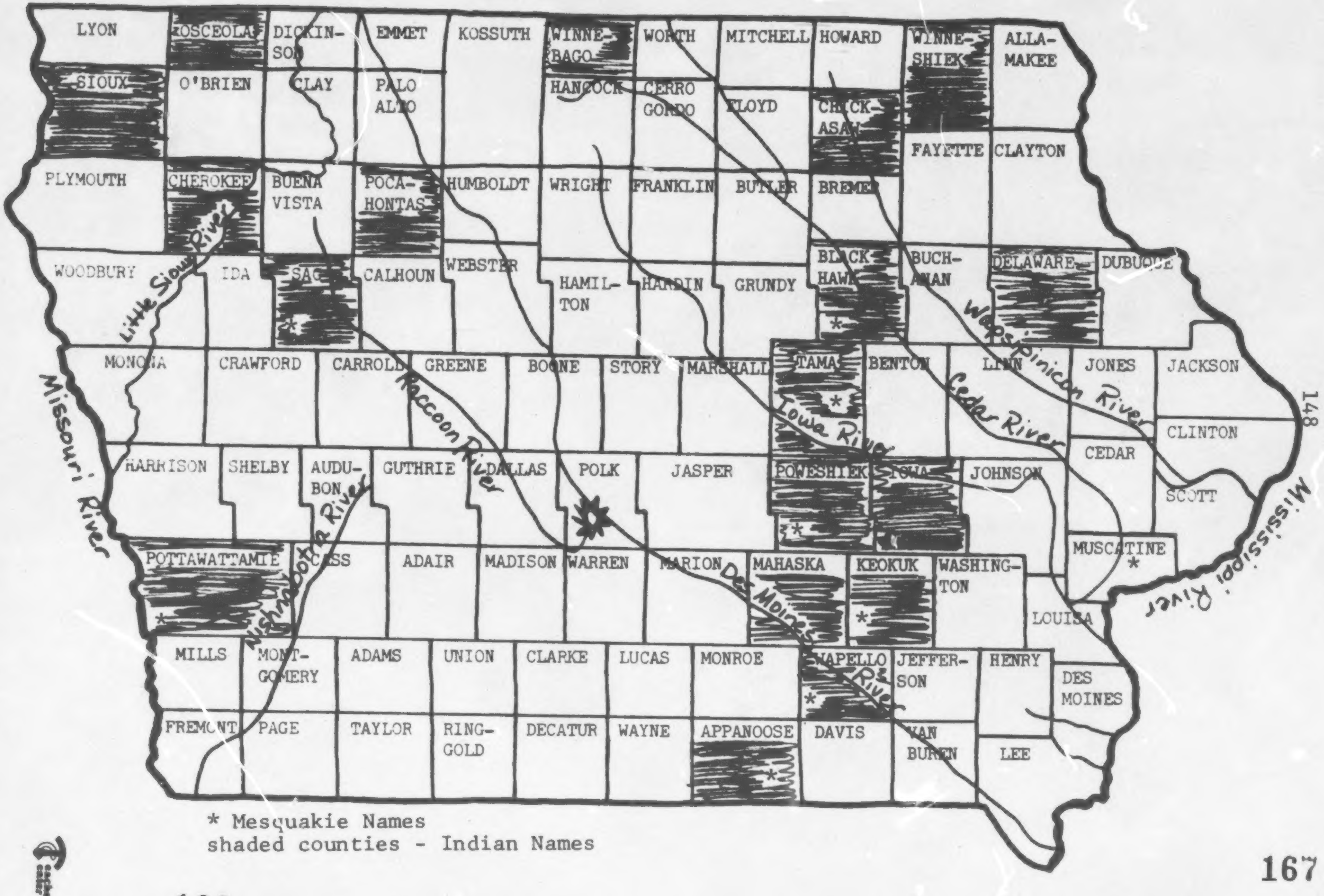
Tama: Named for Taomah, Indian chieftain of the Fox

Wapello: Fox Indian chieftain

Winnebago: Indian tribe

Winneshiek: Winnebago chieftain, interpreted "Coming Thunder"

IOWA COUNTY MAP


LYON
OSCEOLA
DICKINSON
EMMET
KOSSUTH
WINNEBAGO
WORTH
MITCHELL
HOWARD
WINNESHIEK
ALLAMAKEE
SIOUX
O'BRIEN
CLAY
PALO ALTO
HANCOCK
CERRO GORDO
FLOYD
CHICKASAW
FAYETTE
CLAYTON
PLYMOUTH
CHEROKEE
BUENA VISTA
POCAHONTAS
HUMBOLDT
WRIGHT
FRANKLIN
BUTLER
BREMER
WOODBURY
IDA
SAC
CALHOUN
WEBSTER
HAMILTON
HARDIN
GRUNDY
BLACK HAWK
BUCHANAN
DELAWARE
DUBUQUE
MONONA
CRAWFORD
CARROLL
GREENE
BOONE
STORY
MARSHALL
TAMA
BENTON
LINN
JONES
JACKSON
CLINTON
CEDAR
HARRISON
SHELBY
AUDUBON
GUTHRIE
DALLAS
POLK
JASPER
POWESHIEK
IOWA
JOHNSON
SCOTT
MUSCATINE
POTTAWATTAMIE
CASS
ADAIR
MADISON
WARREN
MARION
MAHASKA
KEOKUK
WASHINGTON
LOUISA
MILLS
MONTGOMERY
ADAMS
UNION
CLARKE
LUCAS
MONROE
WAPELLO
JEFFERSON
HENRY
DES MOINES
FREMONT
PAGE
TAYLOR
RINGGOLD
DECATUR
WAYNE
APPANOOSE
DAVIS
VAN BUREN
LEE
Little Sioux River
Missouri River
Raccoon River
Nishnabotna River
Des Moines River
Iowa River
Cedar River
Wapsipinicon River
Mississippi River

* Mesquakie Names
shaded counties - Indian Names

THE COUNTIES OF IOWA

Our home is in Iowa,
Westward toward the setting sun
Just between two mighty rivers,
Where the flowing waters run.
It has towers; it has cities.
It has many noble streams.
It has ninety-nine counties,
And we will now repeat their names.

Lyons, Osceola, Dickinson,
Where the Spirit Lake we see.
Emmett, Kossuth, Winnebago,
Worth is near Albert Lee.
Mitchell, Howard, Winneshiek,
And Allamakee, so fine,
Make the eleven northern counties
On the Minnesota line.

Clayton, Dubuque, Jackson, Clinton,
Together, with Scott and Muscatine,
Lee, Louisa and Des Moines,
On the eastern line are seen.

Van Buren, Davis, Appanoose,
Decatur, Ringgold and Wayne we spy.
Taylor, Page, and Fremont
On the Missouri border lie.

Pottawattamie, Harrison, Mills,
Monona, Woodbury, Plymouth, Sioux,
Are all the counties that around
The border of our State we view.

Next we point you to O'Brien,
Palo Alto, too, and Clay,
Hancock, Cerro Gordo, Floyd.
Now see Chickasaw, I pray.
Fayette, Bremer, Butler, Franklin,
Next upon the map I see
Wright, Humboldt, Pocahontas
Buena Vista, Cherokee.

Cedar, Johnson, Iowa, Green,
Poweshiek, by the same,
And Jasper, Polk and Dallas,
Two of presidential fame;
Guthrie, Audubon, Shelby, Cass,
Madison and Adair,
Warren, Marion and Mahaska,
Keokuk, too, is there.

Henry, Jefferson, Wapello, Monroe,
Washington, we missed.
Lucas, Clarke, Union, Adams,
And Montgomery fills the list.

From the memor of
Mrs. Cora Bragonier

TOWNS IN IOWA BEARING INDIAN NAMES

Algona: meaning "scenic Algonquian waters"

Anamosa: Sauk Indian woman

Chariton: meaning "like the otter"

Decorah: Winnebago chieftain

Keokuk: famous Sac Chieftain, interpreted "watchful fox"

Keosauqua: meaning "stream bearing a floating mass of snow, slush, or ice"

Maquoketa: meaning "high bank" and "bear"

Nashua: meaning "land between"

Okoboji: meaning "a place of rest"

Oskaloosa: named after Osceola's Indian wife

Ottumwa: meaning "a place of the lone chief"

Shenandoah: meaning "sprucy stream"

Name at least three things the white man has learned from the Indian that has made America a better place to live today.

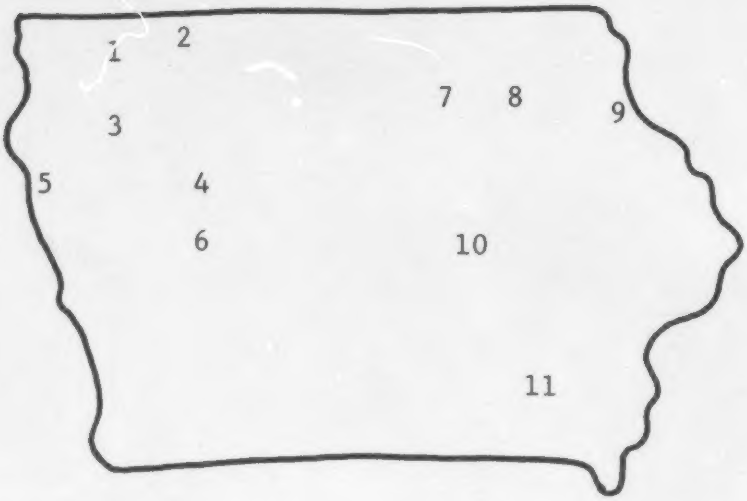
1.

2.

3.

Choose one special thing that interests you about Indian life either long ago or today.

INDIAN SIGHTS IN IOWA



1. Ocheyedan Mound - Indian burial mound
2. Gardner Log Cabin - restored cabin at site of Spirit Lake Massacre - Arnold's Park
3. Sanford Museum and Planetarium - Indian artifacts and fossil remains - Cherokee
4. Site of Last Indian Battle in Iowa - Garfield Township
5. Floyd Monument - 1804 - first white man to die in Iowa - Sioux City
6. Art's Art - outdoor museum - India relics - Jolley
7. Buffalo Herd - Nora Springs
8. Fort Atkinson - last of Iowa's forts
9. Effigy Mounds National Monument - Indian Burial Mound - Marquette
10. Sac and Fox Indian Trails - Tama
11. Chief Wapello's Grave - Agency

LESSON 20

INDIANS OF TODAY

Objectives

1. Student will learn brief general history of Indians in U.S.
2. Students will develop understanding of government involvement today on reservations.
3. By reading quotes of present day Indians, students will gain an appreciation and awareness of their attitudes.

Activities

1. Have an Indian or Indian representative talk to the class about the situation of the Indian today.
2. Send for current information which will bring present Indian situation in focus.
3. Review Indian history and use quotes to springboard discussion of Indian attitudes today.

In the United States today there are about 351,000 Indians. In 1492 when Columbus landed in America there were nearly 850,000. Throughout the years which followed his discovery the Indians faced many hardships and were forced to leave their lands. At the present time there are about 174 Indian Reservations across the country consisting of millions of acres, few of which are Indian owned.

The Bureau of Indian Affairs in The United States Department of the Interior has charge of Indian Reservations, and all matters which pertain to the Indian. Managers, called superintendents, supervise the reservations.

Not all Indians live on the reservations. Many live nearby. Until 1887 the Indian could not vote or become a citizen but now share the same rights as any other United States citizen.

Our state Indian population is estimated to be at about 5,000 and live in mainly three areas: Des Moines, Sioux City and Tama.

*It is difficult to pin down specific attitudes that the Indian has today. The following readings are taken from The Worlds Between Two Rivers: Perspectives on American Indians In Iowa by Bataille, Gradwahl and Silet. Although most of them are negative a better understanding of the Indians feelings may be gained.

FEELINGS AND OPINIONS EXPRESSED BY THE INDIANS OF TODAY AND YESTERDAY

Today, as we assemble here let it be known that we are to keep on thinking as one and to remember again what the Creator has planned for us, the reason why we are able to be here at this ceremony.

This location was where they came together for the first time, your people and the Mesquakies, where we purchased the land from the governor on which is now our village in Tama County. This is the only thing I am asking from Him: to give us to understand each other as one, and also to pray that we may continue to remind ourselves what he has given us, life. The Creator are we dependent upon, and not each other as mortals.

But, now, as life goes on and as our friendship has long ago been established, we are beginning to go in the opposite direction from one another as people because we may have forgotten the teachings and knowledge left by our ancestors.

Our forefathers had called upon the Creator and their religion in order to permit us to live here in this part of the country, Iowa. And our part in this ceremony, my son and I, is to affirm the first meeting in this building between our people, and to remember the original Mesquakies who came here to buy the land we now occupy, and to pray to heaven and earth that the friendship between us be as one, for continuance and reaffirmation, to the Creator, to help us in this endeavor.

The understanding which comes about at this gathering of our people today is intended, so that we may have faith in each and every one of us. So be it. That is all.

This is the English translation of a benediction delivered in the Mesquakie language at the Old Capitol rededication Ceremony in Iowa City, July 3, 1976, by Frank Wanatee, Sr.

If the Great Spirit had desired me to be a white man, he would have made me so in the first place. He put in your heart certain wishes and plans. In my heart, he put other and different desire. Each man is good in his sight; it is not necessary for the eagles to be crows. Now we are poor but we are free. No white man controls our footsteps. If we must die, we die defending our rights.

—CHIEF SITTING BULL,
Hunkpapa Sioux

Who will find peace with the lands? The future of mankind lies waiting for those who will come to understand their lives and take up their responsibilities to all living things. Who will listen to the trees, the animals, and birds, the voices of the places of the land? As the long-forgotten peoples of the respective continents rise and begin to reclaim their ancient heritage, they will discover the meaning of the land of their ancestors. That is when the invaders of the North American continent will finally discover that for this land, God is Red.

—VINE DELORIA, JR.,
Sioux

Oh, yes, I went to the white man's schools. I learned to read from school books, newspapers, and the Bible. But in time I found that these were not enough. Civilized people depend too much on man-made printed pages. I turn to the Great Spirit's book which is the whole of his creation. You can read a big part of that book if you study nature. You know, if you take all your books, lay them out under the sun, and let the snow and rain and insects work on them for a while, there will be nothing left. But the Great Spirit has provided you and me with an opportunity for study in nature's university, the forests, the rivers, the mountains, and the animals which include us.

—TATANGA MANI, *Stoney*

We always had plenty; our children never cried from hunger, neither were our people in want. . . . The rapids of Rock River furnished us with an abundance of excellent fish, and the land being very fertile, never failed to produce good crops. . . . Here our village stood for more than a hundred years, during all of which time we were the undisputed possessors of the Mississippi Valley. . . . Our village was healthy and there was no place in the country possessing such advantages. . . . If a prophet had come to our village in those days and told us that the things were to take place which have since come to pass, none of our people would have believed him.

—BLACK HAWK (MA-KA-TAI-ME-SHE-KIA-KIAK),
Sauk

somewhere inside me,
there is a memory
of my grandfathers
catching robins
in the night
of early spring.
the snow continues
to gather children
outside, and i think,
as long as they are moving.
the frost sets itself
on the window before
the old man's eye.
we sit together
and imagine designs
which will eventually
vanish when the room
and talk become warm.
he goes over the people,
one by one. . . . . .

—from "Coming Back Home" by
RAY YOUNG BEAR, *Mesquakie*

We did not think of the great open plains, the beautiful rolling hills, and winding streams with tangled growth, as "wild." Only to the white man was nature a "wilderness" and only to him was the land "infested" with "wild" animals and "savage" people. To us it was tame. Earth was bountiful and we were surrounded with the blessings of the Great Mystery. Not until the hairy man from the east came and with brutal frenzy heaped injustices upon us and the families we loved was it "wild" for us. When the very animals of the forest began fleeing from his approach, then it was that for us the "wild west" began.

—LUTHER STANDING BEAR,
Oglala Sioux

. . . many schools for Indian children make them ashamed they are Indians. . . . The schools forget these are Indian children. They don't recognize them as Indians, but treat them as though they were white children. . . . This makes for failure, because it makes for confusion. And when the Indian history and the Indian culture is ignored, it makes our children ashamed they are Indians.

—BEN BLACK ELK,
Sioux

Again, and maybe the last time on earth, I recall the great vision you sent me. It may be that some little root of the sacred tree still lives, Nourish it, then, that it may leaf and bloom and fill with singing birds. Hear me, not for myself but for my people; I am old. Hear me, that they may once more go back into the sacred hoop and find the good road and the shielding tree.

—BLACK ELK,
Oglala Sioux

Long ago they used to live wherever the elders stayed. They got along together harmoniously. None of them was at odds with another. In the beginning people loved each other.

—MOUNTAIN WOLF WOMAN,
Winnebago

Most American history has been written as if history were a function of white culture—in spite of the fact that well into the nineteenth century the Indians were one of the principal determinants of historical events. . . . American histories have made shockingly little effort to understand the life, the societies, the cultures, the thinking, and the feeling of the Indians, and disastrously little effort to understand how all these affected white men and their societies.

—BERNARD DE VOTO
INTRODUCTION TO *Strange Empire*
BY JOSEPH K. HOWARD (1952)

MESQUAKIE LEADERSHIP

*MESQUAKIE SETTLEMENT

The Tama Settlement in Iowa is special because all the land is owned by the Mesquakie Indians who live there. The United States government owns a large amount of all the other reservations found in America.

In 1972 a law was passed which gave the Mesquakie tribal council full control of their lands. There are, of course, guidelines they must follow. These rules are set up by the Bureau of Indian Affairs which is part of the Department of the Interior. One of these guidelines states that the tribe cannot sell any of their land. Back in history, Indians often sold their land to the white man, only to wish later that they hadn't.

1. Why would it be difficult for the Mesquakie to sell their land?

2. Why did the United States government make the rule that the Mesquakie could not sell their lands?

3. Do you think that the government has the right to make this rule? Why or why not?

ROLE PLAYING

GROUP I (5 members)

No. 1-2-3- -- You are 10 years old with a younger brother 6 years old and a sister in third grade. You are being sent to a boarding school one thousand miles away from home. You will have to stay until you are 15 years old and must learn a new language. You may see your parents only once or twice in that time if they are fortunate enough to be able to visit you. Only one of your close friends will be going with you so you'll be with strangers. You are to leave your home and parents tomorrow by bus. Your father and mother are very upset and sad, wishing you might stay with them. You don't understand why you must leave.

No. 4-5 -- Mother and father, you were dismayed to learn that your 3 children are being taken against your wishes to a distant school 1000 miles away where they must stay until they are 15 years old. You fear that being separated for such a long time will make you strangers to each other. You will not know where they are living, whether they are sick or well, or any of the new ways they will be learning to do things. You know they're to be taught a different language and must stop talking their own or be punished. This means that they'll probably forget your language and later you may not be able to communicate with your own children! They're being taken by bus tomorrow. It will do them no good to hide because special officials will come after them. They ask you why this is happening to them.

GROUP II (3 members)

No. 1-2 -- You two fathers, with your families, are being forced from your home and surroundings and are being sent to live on a reservation. You have been accustomed to roaming the prairies, hunting and fishing for your food supply, living in homes of your choice, moving to a different location whenever you and your group wish. Now the government says that all of you are to travel to a certain area where you must stay, live as the officials want you to, and give up your freedom. You are discussing the government's decision, made without any chance for you to express your side and how you feel about it. What will it mean to you and your families?

No. 3 -- You are a government official and you join the two men who are talking. You tell them how much easier their lives will be on the reservation and how they and their families will be cared for.

GROUP III (8 members)

No. 1-2-3-4 -- You, your sister, and 2 brothers have learned that a new law may be passed in the state where you live that offers a reward of $200.000 to be paid anyone who captures a person (adult or child) who has light colored hair, light skin, and blue eyes. You are frantic, wondering if it can be true, and you rush home to tell your parents. You are sure it must be a mistake.

No. 5-6- -- Mother and father, distressed to hear the news your children bring you, fear that it could be true. You try to understand both sides of the problem. You want to calm their fears and protect them while attempting to prepare them for the worst that may happen. You plan to go to some authority to ask for more information and the explanation why such a terrible law should even be considered.

No. 7-8 -- You are government employees who have attended sessions when this law was being discussed. You know how You feel about it but you haven't asked how your co-worker feels. When you are asked about the law, you each explain your view of the matter.

GROUP IV (4 members)

No. 1-2 -- You are two men who, with friends, have been harvesting wild rice for many years to help feed your families. You understand well how to bend and pound the stalks to get the rice without breaking the plants and ruining them for the next year. Now two men have invaded your territory, "rushing the season," and carelessly stripping the stalks, greedy only for this year's harvest. You feel they have no right to trespass on territory reserved for your people and to take work from you that lasts only a short period of the year.

No. 3-4- -- You have learned that good earnings can be made by harvesting wild rice in this particular area and you are anxious to earn extra money for some expensive camping equipment for your families. You have never done this type of work before but it appears to be easy - there's lots of rice - probably plenty for everyone who wants to take it. If not, it should be for the first ones to get to it.

Group V (7 members)

No. 1-2-3-4 -- You have been hunters all of your lives and your families have lived on the buffalo meat you've brought home from the hunts. You have gone with many others whenever the village has needed a new supply of meat and there have always been plenty of buffalo. Gradually you've noticed fewer animals in the herds and recently there have been numerous mountain men,hunters and trappers, riding the plains -- friendly men sometimes staying with you and friends, trading you useful items for buffalo hides. Now a railroad is being built near your homes and those workers with other sport hunters are killing many buffalo, dangerously limiting the supply of meat for you and your families. From rumors you have heard, it seems that killing the buffalo herds is meant to drive you away from your homes or to cause you and your people to starve. You are wondering if the traders are in on this scheme.

No. 5 -- You are a trader who has been on friendly terms with these people, living with them at times, and trading with them. They've shared their food with you, but are becoming unsure of your "friendship" since the railroad has been started and more strangers, some being your acquaintances, are invading their lands. They're wondering whose side you are really on -- if you are really their friend. You are staying with them at present.

No. 6-7- -- You are a railroad worker and a sport hunter who stops to to talk to the trader concerning a business deal. The 4 men with whom the trader is visiting wonder what is going to happen to the buffalo herds if you continue your slaughter and what it is going to mean to their future.

Activities for Acquiring Empathy

1. Have the children write about what their dreams are for now and for the future. Have some of these read aloud. Discuss or have the children write on whether they feel their dreams are the same or different than other Americans. Then discuss or write on this topic: "If you woke up tomorrow as a member of another race, would your dream change? Why?" If this comparison proves too abstract, perhaps they can compare their dreams with exerpts from The Me Nobody Knows, edited by Stephen Joseph. Discuss how people feel when their basic needs are not fulfilled.

2. Have each child make a list of things he likes in people and things he dislikes. Collect all of these and make a chart for the class' responses in two columns:

We Like	We Dislike

   Discuss these characteristics, and ways to strive for the characteristics we like. Hopefully, kindness, friendliness, and helping others will be listed, and it can then be discussed that these traits could be extended outside the classroom to other groups of people.

3. Collect a series of pictures showing various emotions as depicted by people's facial expressions or gestures. Try to collect pictures of Black, White, Indian and other groups of people showing these emotions. Have each child place a number on his paper for each picture you present and write the feeling they see expressed. It might be best to list and discuss the emotions they see before you begin. For example, sadness, happiness, fear, hate, love might be mentioned, and situations that might cause them. They will then have a list to choose from in describing the emotion they see in each picture. After responses have been written for each picture, tally these responses. It should be evident that the majority of the class responded the same way and do have similar reactions to the pictures shown and have experienced similar feelings themselves. You might want to follow this by a writing assignment the next day: "Describe what has occurred in one of the pictures you saw yesterday to cause the emotion you observed. If possible, tell about a time you experienced a similar emotion."

4. For one day all the children who have blue eyes could be the superior group. All the other children would be the inferior group. The superior group would have special privileges, such as lining up first, playing with equipment, doing special jobs, etc. The inferior group would have restrictions such as only being allowed one drink of water a day, etc.

   The roles would be exchanged the next day. Then you could discuss how other people may feel when this "inferiority" is not for a day but for a lifetime.

5. Use the worksheet, "Feelings are Funny," to illustrate how we can be kind to someone or unkind in a given situation, and how this will either make a person feel good or bad, depending on what we say. When this is completed, discuss how Charlie Brown would feel in each situation before a comment is made by Lucy or Linus and afterward. An opportunity for role-playing exists in these situations.

6. Make a bulletin board with this theme: "We're Glad There Are Differences" The class could write endings to the statement - "Aren't you glad that --" and find a picture to go with it. Possible endings might be - all kids aren't blond, with a picture of a blond child, all fruits aren't lemons, etc.
Use Shel Silverstein's poem from his book No Difference - "Where the Sidewalk Ends."

CULMINATING

1. Student-made individual maps of Iowa. Blue yarn was used for rivers, small symbols used for Indian tribes, or symbol for present Indian reservation.

2. Visit an Indian reservation if possible.

3. Prepare an Indian exhibit and share with other classes. (Prepare a program.)

4. Make a mural of an Indian village.

5. Dramatize living in an Indian village.

6. Make a model of an Indian village.

7. Write and illustrate stories about Indians and share with class.

8. Make a movie or a series of slides about Indians of Iowa.

9. Make puppets of Indians and put on a puppet show.

10. Unit has various worksheets and questions and pre- and post-test for evaluation.

11. Teacher may keep a file of students' work.

12. A vocabulary drill game with pictures or words could be devised from the new words in studying the unit.

13. Through teacher-class discussion, their unit of study could be appraised.

14. Teacher could evaluate the unit from year to year which will help improve instruction and interest. Interest, participation, and factual knowledge gained should show if the unit was successfully taught.

GLOSSARY

(Listed in order as they appear in unit)

Bison: early name used for the North American buffalo - related to the cow.

Bering Straits: narrow body of water between Alaska and Asia.

artifact: anything made or used by people.

arrowhead: small stone point used on arrow.

earthlodge: house built by covering log frame with dirt.

mound: low hill of earth used as a cemetery by past Indians.

sacred: holy

social class: groups of people inseparated by rank of importance.

supernatural: not explainable by known forces of laws of nature.

Paleo: prefix meaning ancient, prehistoric, or primitive.

glacier: large mass of ice and snow which moves slowly until it melts or breaks.

archaeology: scientific study of life and culture of ancient peoples by digging of ancient cities, relics, artifacts.

Pleistocene Period: period characterized by movement of ice sheets and appearance of man.

Archaic Period: ancient

atlatl: spear about two feet in length made of wood with a bone or antler hook used by the archaic hunters.

Woodland Period: period from 1000 A.D. to 1300 A.D. characterized by pottery, burial mounds and cultivated plants.

Hopewells: early Indians characterized by strong religious beliefs, two social classes and wide trade; 500 B.C. to 500 A.D.

Glenwoods: early Iowa farmers of western Iowa; 900 A.D. to 1550 A.D.

Mill Creeks: hunters and gatherers of northwestern Iowa; 900 A.D. to 1550 A.D.

cache pit: small pit used for hiding or storing things.

Great Oasis: early ancestor of the Plains Indian, lived in Northwestern Iowa; 700 A.D. to 1500 A.D.

Great Spirit: name of Supreme Being in Indian cultures.

effigy: copy or image of a person or animal; portrait or statue.

Oneota: early Indians famous for use of red pipestone catlinite; 1300 A.D. to 1700 A.D.

pipestone: hard, reddish, claylike stone used by the American Indian to make tobacco pipes.

mythology: a telling of tales or legends.

legend: story handed down from generation to generation believed to have a historical basis.

pemmican: mixture of dried meat, berries, and fat mixed well and stored in rawhide cases.

jerky: dried strips of meat.

buckskin: tanned hide of the deer.

coup: brilliant act of bravery or courage.

wickiup: hut built in an oval shape consisting of a frame covered with grasses or hides.

wigwam: domed hut made up of an arched framework covered with bark.

shaman: religious leader of a tribe who healed and prayed for the sick.

tomahawk: a light ax used as a tool or weapon.

calumet: long stemmed ceremonial pipe.

piskun: site of buffalo fall or jump.

parfleche: rawhide container used by the Plains Indian.

travois: sledge made of poles with a platform of leather between.

bullboat: awkward, bowl-shaped boat made of buffalo hides and used by the Plains Indian.

sign language: hand movements used by the Indians as a means to communicate.

wampum: small beads, usually made of shells.

clan: part of a tribe in which all people have the same ancestor

gen: part of a tribe in which all people have the same ancestor

tribe: group of clans forming a close unit under a leader.

Black Hawk: chief who led Sac Indians in trying to get their homes back in Illinois.

Keokuk: Sac chief who was peaceful toward whites. U.S. Government made him the Sac-Fox leader.

Black Hawk Purchase: first land obtained by the government from the Sac and Fox tribes.

Mahaska: famous chief of Ioway.

Battle of Bad Axe: battle fought in Black Hawk War.

Black Hawk War: 1832 - battles fought in Illinois and Wisconsin between the Sac led by Black Hawk over land.

Inkapaduta: rebel chief who led group of Indians in Spirit Lake Massacre.

Mesquakie: Indian tribe that has lived in Iowa for several centuries; sometimes called the Fox.

Tribal Council: leaders of Indian tribe.

Bureau of Indian Affairs: department of the American government which deals entirely of matters concerning the Indian.

reservation: government land Indians are supposed to live on.

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